EIGHT SERMONS, PREACHED BY

IOHN PRIDEAVX, DOCTOR OF Diuinity, *Regius Professor*, Vice-Chancellor of the Vniuersity of Oxford, *and Rector of Exceter Colledge.*

THE SEVERALL TEXTS and Titles of the Sermons, follow *in the next leafe.*

Imprinted at London by *Felix Kyngston*, for *Iohn Budge*, and are to be sold at his shop in Pauls Church-yard, at the signe of the greene Dragon. 1621.

BRITISH MUSEUM

THE SEVERALL TEXTS AND TITLES OF THE Sermons contained in this *Booke*.

Christs Counsell for ending Law Cases, in two Sermons.
MATTH.5.25. *Agree with thine aduersary,&c.*

Ephesus Back-sliding.
REVEL.2.4. *Neuertheless,I haue somewhat,&c.*

A Christians free-will Offring.
PSAL.110.3. *In the day of thy Power shall the,&c.*

The first fruits of the Resurrection.
1.COR.15.20. *But now Christ is risen from,&c.*

Gowries Conspiracie.
2.SAM.20.1. *And there happened to be there,&c.*

Higgaion & Selah, for the discouery of the Powder-plot.
PSAL.9.19. *The Lord is knowne by the,&c.*

Hezekiahs sickness and recouery.
2.CHRON.32.24. *In those dayes Hezekiah, &c.*

BRITISH MUSEUM

CHRISTS COVNSELL FOR ENDING LAW CASES.

AS IT HATH BEENE DELIVERED IN TWO SERMONS VPON the fiue and twentieth verſe of the fifth *of Matthew.*

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Profeſſor*, and Rector of *Exceter Colledge*.

MATTH. 5. 9.
Bleſſed are the Peace-makers.

Imprinted at London by *Felix Kyngſton*, for *Iohn Budge*, and are to be ſold at his ſhop in Pauls Church-yard, at the ſigne of the greene Dragon. 1621.

CHRISTS

COUNSEL FOR

BRITISH MUSEUM

TO THE WORSHIPFVLL MY VERY WORTHY KINSMAN, EDMVND PRIDEAVX Esquire, Counseller at Law, *and Mistris* MARY PRIDEAVX, his vertuous, and religious Wife.

THe many kindnesses I haue heretofore receiued from you both, haue long sithens required a fuller acknowledgement, then yet I could euer meete with opportunity to expresse, howsoeuer I much desired it. In which respect being ouer-intreated by some friends, to publish these Sermons, *I made bold to passe them vnder your* names, *assured by former incouragements, of your louing acceptance. They were my first* assaies *in this kinde, which riper iudgements will soone discerne, both in sundry* defects, *and superfluities. But my desire to doe good to the* meanest, *shall in part (I trust) excuse me to all. For* we are all debtors *(with blessed S.* Paul) *both to the* wise, *and* vnwise. *And as it must be our* wisdome *especially*, to winne soules: *so it behooueth all* Gods children *to* receiue *from vs with* meekenesse, *his*

Rom. 1. 14.

Prou. 11. 30.

Ion. 1. 21.

Deut.4.6. *his* statutes *and* iudgements. For this is your wisdome, and your vnderstanding, in the sight of the nations, which shall heare all these statutes, and say, Surely this is a wise and vnderstanding people. *Your* exemplary practice *herein (which your* Neighbours *and* Country *can well testifie) my selfe to my great comfort, haue often obserued, both in* priuate prayers, *duely continued in your well-ordered* family, *and publike esteeme of the* Word, *and its true* Professors. *To which if this small* Mite *of mine may adde the least life, or increase, I haue attained my purpose; in which I rest*

From Exceter Colledge in Oxford. October. 12.

Yours euer in Christ to be disposed,

IOHN PRIDEAVX.

CHRISTS COVNSELL FOR ENDING LAW CASES.

MATTH. 5. 25.

Agree with thine aduersary quickly, whilest thou art in the way with him: lest thine aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.

1 THese words (Worshipfull and Beloued) are a part of that large and heauenly Sermon, which our *Sauiour* made in the *Mount* to his *Disciples*, and a great *multitude*, as appeareth in the first verse of this Chapter. A learned man cals it, the *key of the whole Bible*; because by it is opened the summe of the *Old* and *New* Testament; and in that sense my text may be learned, the chiefest *ward* of this *key*; as being that which first discloseth the corrupt *Glosses* of the *Pharises*, and whereupon our *Sauiour* especially insisteth. Who hauing shewed before, that the *sixth Commande-*

Perkins in his exposition of Christs Sermon in the Mount.

ment, not onely forbiddeth *actuall murder*, (as the *Phariſes* would groſly haue it) but alſo *rayling words, diſcontented geſtures, raſh anger*, (as the ſeuerall puniſhments declare, to which theſe things are liable) inferreth thereupon an effectuall exhortation, to *concord, loue*, and *charitie*, and firſt with their *Brethren*, in the two verſes going immediatly before. *If then thou bring thy gift vnto the altar, and there remembreſt, that thy brother hath ought againſt thee; leaue there thine offering before the altar, and goe thy way, firſt be reconciled to thy brother.* And ſecondly with their *Aduerſaries*, which is a higher ſtep to perfection, in the words I haue read vnto you: *Agree with thine aduerſary quickly, whileſt thou art in the way with him, &c.*

Ver. 22. Μωρὲ, ῥακὰ, ὀργιζόμενος εἰκῆ, *vid. Bezæ Annot. ibid.*

Ver. 23.

24.

2. The learned ſeeme not to *agree* altogether about the ſenſe and ſcope of theſe words. Saint *Chryſoſtome* takes only the letter, and extends it alone to ſuch contentions, as happen betweene *party*, and *party*, *here in this world*, before *a ciuill Magiſtrate*; and of this mind alſo are *Theophylact*, and *Euthymius*, among the ancient; *Brentius, Pellican*, and *Kemnitius*, with ſome others, among the latter writers. But *Cyprian, Hilarie, Ambroſe, Hierome*, and *Auguſtine*, with the reſt of the *Fathers* and *Schoolemen*, expound parabolically, *the way, this life, the Iudge, Chriſt, the Sergeant, the Angels, the priſon, Hell*. Both ſences are true (ſaith *Abulenſis*) but the latter more principall; whoſe opinion I the rather imbrace, becauſe it tendeth to agreement, for which I labour. To omit therefore

In hunc locum.

Vid. Thomæ Caten.

In 5. Math.

fore the curious diſcuſſing of the poynt, how, and by what reaſons, both interpretations may ſtand, as fitter for the ſchooles, then this place: I take the words to be vttered by way of a ſimilitude, whoſe *ſubſtance*, or latter part, commonly called ἀνταπόδοσις, is here omitted, as eaſie to be gathered, by the ſhadow, πρότασις, or former part expreſſed; it being vſuall in Scripture, and common talke; and in this particular enlarged, may carry this ſenſe: *If a creditor of thine, to whom thou art falne in band, ſhould thereupon put thee in ſuit; the law is open, the Iudge muſt doe right, the penalty is impriſonment: were it not wiſdome, therefore for thee to haſten, and agree, before it come to a triall, that ſo by drawing the Court, thou mightſt withdraw thy ſelfe from danger? The like is thy caſe here in this world, for brotherly reconciliation; whether thou be wronged, or haue wronged, ſeeke peace, and enſue it, and that now, in the acceptable time, ſpeedily without demurres. For thou art way-laid by death, and knoweſt not how ſoone thou ſhalt be arreſted. If thou come out of charity before Gods tribunall ſeate; the Angels are his Sergeants, hell his priſon, diuels his hangmen, fire and brimſtone his racke; iudgement muſt paſſe, and execution ſhall follow, and then to deſire a compoſition will be too late.* So that here you ſee (Beloued) what both opinions yeeld, to further, and perſwade this Chriſtianlike agreement: the *firſt* from the *words*, in regard of *temporall damage*, the *ſecond* from the *meaning*, to auoid *eternall vndoing*.

3 *The ſumme is an earneſt motiue to Brotherly reconciliation with all men,*

and cõsisteth as it plainely appeareth, of these two parts:

1 *A Precept: Agree with thine aduersary quickly, whilest thou art in the way with him.*

2 *A reason thereof,* in the words ensuing; *lest thine aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, &c.*

The *precept* (whereof only at this present, by Gods assistance & your Christian patience I intend to entreat) containeth in it these foure circumstances, the

1 Matter whereof. *Agree.*

2 Party with whom. *Thine aduersary.*

3 Time when. *Quickly.*

4 The place where. *Whiles thou art in the way with him.*

Agree with thine aduersary quickly, whilest thou art in the way with him.

Agree, as becommeth a *man, with thine aduersary,* as it behoueth a *Christian, Quickly,* to shew thy *willingnes,* and *whilest thou art in the way,* to expresse thy *carefull prouidence.* For by *Agreeing,* thou imitatest thy *Sauiour, with thine aduersary,* thou excellest the *Scribes* and *Pharises, quickly,* thou out-strippest the *sluggard,* and *whilest thou art in the way,* thou preuentest the danger that is to come. And therefore giue me leaue once more to inculcate, and repeate againe *Agree,* to saue thy *selfe, with thy Aduersary,* to win thy *brother, quickly,* to redeeme the *time,* and *whilest thou art in the way,* to speed the better at thy iournies *end.*

4 *Agree:* The originall hath it in two words ἴσθι εὐνοῶν. Which *translators* contend, who should expresse most significantly. The *vulgar Latine* giueth it to this sence. [a] *Consent or thinke the same things with thine aduersary. Erasm*[9], [b] *Beare him good will. Castalion,* [c] *Compound. Vatablus,* [d] *See thou come to an agreement.* The *Syriac,* [e] *Be desirous of his friendship.* An old translation which *Saint Augustine* seemeth to approue, [f] *accord, compound,* or, *make a full atonement:* which is also liked *by Beza,* and in effect is the same with his: [g] *be friends let there be a perfect reconciliation,* see there be an end *of all brabbles betwixt you.* For wee are not onely aduised (saith he) *to wish well to our aduersary,* and there let it rest; *but to go to him, talke with him, conclude with him,* and as Saint *Luke* hath it, Chap. 12. 58. *Deliuer our selues from any thing he hath against vs.* All which is included in this one word *agree,* & yeeldeth this maine *doctrine* besides many other.

[a] *Esto consentiens.*
[b] *Habeto beneuolentiam.*
[c] *Compone.*
[d] *Fac conuenias.*
[e] הוית
מתאוא
[f] *Esto concors.*
[g] *Esto amicus. Nec monet tantum vt animo benè velimus aduersario, sed vt cum eo transigamus, &c.* Luk. 12. 58.

That it is a necessary duty for euery true Christian to seeke reconciliation:

A *necessary duety* (I say) of *euery true Christian,* not onely coldly to admit, or to be content it should be so: but also earnestly to seeke, faithfully to bring about, and ioyfully to embrace an absolute, hearty, and brotherly reconciliation.

5 The prooses whereof are so many, and pregnant throughout all the Booke of God, that whatsoeuer is there written, may serue for a testimony. All the *long art* of *Diuinity,* is comprised in this one *short* word, *loue.* As the Apostle

Gal.5.14. poſtle obſerueth, Gal. 5.14. *Loue the Lord thy God, is the firſt and great commmandement*; and *loue thy neighbour*, is *the ſecond like vnto this; vpon which two* Mat.22.40. *hang the whole Law and the Prophets*, Mat. 22.40. In regard whereof, the chiefe *ſubiect* of our *Sauiours praier*, was *vnity*, Ioh. 17.21; his chiefeſt *legacy*, *peace*, Ioh.14.27. And *by this ſhall all men know* (ſaith he) *that you are my diſciples, if you loue one another*. Ioh.13.35. For as there is *one body*, *one ſpirit*, *one Lord*, *one faith*, *one baptiſme*, *one God and Father of all*, who is *aboue all*, *and through all and in you all*: ſo it behoueth the members of this *body*, the *guided* by this *ſpirit*, the *ſeruants* of this *Lord*, the *partakers* of this *faith* and *baptiſme*, the *worſhippers* of this *God*, and *children* of this *Father*, with *all humbleneſſe of minde*, & *meekeneſſe*, and *long ſuffering* (as the Apoſtle exhorteth) *to ſupport one another through loue, endeuoring to keepe the vnitie of the ſpirit in the band of peace. Three things* (ſaith the wiſe ſon of *Syrach*) *reioyce me, and by them, am I beautified before God and men: the vnity of Brethren, the loue of Neighbours, and a man and his wife, that agree together*. And therefore euer wil be remembred that good minde of faithfull *Abraham*, Gen. 13.8. who to cut off all *debate* betwixt his *heardmen*, and *Lots*; diſdained not to goe, the *elder* to the *yonger*, the *vncle* to the *Nephew*, the *worthier* to the *inferior*, in this kindeſt maner. *Let there be, no ſtrife, I pray thee, betweene thee and mee, neither betweene mine heardmen, and thy heardmen, for we are brethren*. The like was *Ioſephs* counſell to his *departing brethren*, Gen.45.24

Ioh.17.21. Ioh.14.27. Ioh.13 35. Ephe.4.vers. 4,5,6. *Ib. ver.2.* Chap.25.1. Gen.13.8. Gen.45.24. Act.4.32.

Fall

Fall not out by the way. And *the multitude* of the first *Christians*, Act. 4. 32. are said *to be of one heart, and one soule*, in regard of the faithfull agreement which was betweene them. Whereupon *the Author of the Sermons ad fratres in Eremo*, sticketh not to inferre, *That he that in heart and word, and work, contendeth not for this agreement, cannot be called a Christian. He that resteth not on this foundation, setteth his life and foote in slippery places, sayleth in a tempest, walketh in a ruinous cliffe, soweth on the sand,* the *new Ierusalem* being not a place for *quarrellers* (as Saint *Basil* grauely obserueth) but an *inheritance* and reward for *gentle natures.*

Ser. 2. *Qui pacem cordis, oris, & operis, non habet, Christianus dici non habet, &c.*

6 A lesson (*Beloued*) for these *contentious* times, and *dog-daies* of ours, to remember vs, what wee are, whom we serue, what is expected of vs, and how little we performe. The *mercilesse debtour* in the *Gospel*, should bee a patterne vnto vs all: Who for *taking his brother* by the *throat*, and exacting (as it should seeme) no more, but his owne, receyued this doome of his Master, *O euill seruant, I forgaue thee all the debt because thou prayedst me: shouldst not thou also haue had compassion* on thy *fellow seruant, euen as I had pitty on thee?* But wee are so farre, either from fearing such *Iudgements*, or imitating *this pittie*, that like *Ishmael* (almost) we are become *Wilde men, his hand against euery man, and euery mans hand against him.* So farre from *seeking* this *brotherly reconciliation*, that being sought vnto, we will scarce heare of it. But alas (selfewild and inconsiderate man!) little dost thou marke the steps thou treadest, or the downe-

Mat. 18. 32.

Gen. 16. 12.

downefall of this way, wherein thou posteſt. Shall thy God bee called the *Author of peace*, and wilt *thou* continue a *maintainer of diſſention?* ſhall he receyue thee, who reiecteſt thy *Brother?* or ſuppoſe thou wilt *agree* with him, who *quarrelleſt* with his, and thine owne fellow members? No, no, (Beloued) he hath taught vs otherwiſe. Our treſpaſſes are forgiuen vs, but with this condition, *as we forgiue them that treſpaſſe againſt vs.* Where is thine aduerſary (ſaith he) whoſe iniuries like the *bloud of Abel* cry vnto me for vengeance? neuer looke me in the face, except your brother be with you. So true is that which *Pellican* hath on this place obſerued: *Non experieris Deum tibi propitium, niſi proximus ſentiet te ſibi placatum: Thou ſhalt not find that God is pleaſed with thee, before thy neighbour perceiue, thou art reconciled vnto him. For as the ſpirit of man* (it is an old Authors ſimilitude) *neuer quickneth thoſe members that are cut aſunder or broken, vntill they bee ioynted againe, and ſet together: ſo the Spirit of God neuer giueth life to vs, except we be bound together in the bond of peace.* This prepareth vs to prayer, which muſt be *without wrath*, it fitteth vs to heare, which muſt be with all *meekenes*, it prouideth vs for the Lords Supper, who accepteth no *gheſt* without this *Wedding garment.* Though thou ſpeake *with the tongs of men and Angels*, haſt the *gift* of *propheſie, knoweſt all ſecrets, canſt remoue mountaines, giueſt thy goods to the poore, and thy body to be burned; all this is but ſounding braſſe, and tinckling Cymbals.* Vaunt of no ſuch offerings at the Lords Altar, before

Gen. 43. 3.

Serm. 2. ad fratres in Erem.

1. Tim. 2. 8. Iam. 1. 21.

Mat. 22. 12. 1. Cor. 13.

before thou go, & be reconciled to thy brother. Go (I say) not expect when he will come vnto thee, nor tarry till thou happen to meete him; but seeke him out of purpose, enquire for him, commune with him. And where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged; in words make amends, for thy iniurious speeches; as also for thy deeds, let thy deeds recompence. For why should our stubbornesse so farre ouermaster vs; as to make our best seruices vnacceptable to our King and Master? O the admirable benignitie, and vnspeakable goodnesse of God (saith that golden-mouthed Father *Chrysostome* on this place!) Hee despiseth his owne *worship*, to maintaine thy *charitie*, he will not be *found* of thee, till thou hast *sought* this *reconciliation*. Neuer pray, come not at Sermons, worship me not all (saith our Lord God) *what haue I to doe with your appointed feasts and solemne assemblies?* my soule hateth the oblations of such as loiter, or bring with them hatred in their soules. Wherefore (*Beloued* brethren) let vs study to agree, that we may be beloued, and seeke peace here, that wee may enioy it in *heauen*. The very grashoppers can goe forth *quietly altogether by bands* (as the Wiseman telleth vs) and the *kingdome of Satan is not deuided against it selfe*. Now, if you will further know the party with whom wee are thus to agree, it followeth: *Thy Aduersarie*] which is the *second circumstance* I before propoled,

Dialog. l. 4.

Prou. 30. 27.

Mat. 12. 26.

and

downefall of this way, wherein thou posteſt. Shall thy God bee called the *Author of peace*, and wilt *thou* continue a *maintainer of diſſention?* ſhall he receyue thee, who reiecteſt thy *Brother?* or ſuppoſe thou wilt *agree* with him, who *quarrelleſt* with his, and thine owne fellow members? No, no, (Beloued) he hath taught vs otherwiſe. Our treſpaſſes are forgiuen vs, but with this condition, *as we forgiue them that treſpaſſe againſt vs.* Where is thine aduerſary (ſaith he) whoſe iniuries like the *bloud of Abel* cry vnto me for vengeance? neuer looke me in the face, except your brother be with you. So true is that which *Pellican* hath on this place obſerued: *Non experieris Deum tibi propitium, niſi proximus ſentiet te ſibi placatum: Thou ſhalt not find that God is pleaſed with thee, before thy neighbour perceiue, thou art reconciled vnto him. For as the ſpirit of man* (it is an old Authors ſimilitude) *neuer quickneth thoſe members that are cut aſunder or broken, vntill they bee iointed againe, and ſet together: ſo the Spirit of God neuer giueth life to vs, except we be bound together in the bond of peace.* This prepareth vs to prayer, which muſt be *without wrath*, it fitteth vs to heare, which muſt be with all *meekenes*, it prouideth vs for the Lords Supper, who accepteth no *gheſt* without this *Wedding garment.* Though thou ſpeake *with the tongs of men and Angels*, haſt the *gift* of *propheſie, knoweſt all ſecrets, canſt remoue mountaines, giueſt thy goods to the poore, and thy body to be burned; all this is but ſounding braſſe, and tinckling Cymbals.* Vaunt of no ſuch offerings at the Lords Altar, before

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before thou *go*, & be *reconciled to thy brother*. Go (I say) not expect when he will come vnto thee, nor tarry till thou happen to meete him; but seeke him out of purpose, enquire for him, commune with him. And where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged; in words make amends, for thy iniurious speeches, as also for thy deeds, let thy deeds recompence. For why should our stubbornesse so farre ouermaster vs, as to make our best seruices vnacceptable to our King and Master? O the admirable benignitie, and vnspeakable goodnesse of God (saith that golden-mouthed Father *Chrysostome* on this place!) Hee despiseth his owne *worship*, to maintaine thy *charitie*, he will not be *found* of thee, till thou hast *sought* this *reconciliation*. Neither pray, come not at Sermons, worship me not all (saith our Lord God) *what haue I to doe with your appointed feasts and solemne assemblies?* my soule hateth the oblations of such as loue, or bring with them hatred in their soules. Wherefore (*Beloued* brethren) let vs study to agree, that we may be beloued, and seeke peace here, that wee may enioy it in *heauen*. The very grashoppers can goe forth *quietly altogether by bands* (as the Wiseman telleth vs) and the *kingdome of Satan is not deuided against it selfe*. Now, if you will further know the party with whom wee are thus to agree, it followeth: *Thy Aduersarie*] which is the *second circumstance* I before propoled,

Dialog l.4.

Prou.30.27.

Mat.12.26.

and

and commeth here in order to bee likewise handled.

7 *Agree with thine Aduersary.*] The word ἀντίδικος in the originall is not so largely taken, as *aduersarius* in the Latine, which may signifie any kinde of enemy: but rather as we tearme in *English* in our Law matters, the *plaintife*, in regard of the *defendant*; or the *defendant*, in respect of the *plaintife*, to be an aduersarie. *Aduersarius litis* (saith *Bellarmine* in a passage vpon this place) *non iniuriæ*: an Aduersary, not so much for an iniurie offered, as in a triall to be had; and therefore may not so properly be expounded an *enemie*, as a friend or neighbour of ours, with whom we haue a case in controuersie. What is answerable to this in the similitude, diuers are of diuers opinions. Some would haue this *Aduersary* to be the *Deuil*, as *Origen*, *Euthymius*, *Theophylact*, with whom we are to agree, (as St *Hierome expounds it*) by renouncing him wholy, as our promise was in baptisme, and so shaking him off, that hereafter before the Iudge of heauen, he may haue no action against vs. But *Caluin* confutes this mainely; following herein Saint *Augustine*, whose argument is from the Greeke word διαλλάσσεσθαι, *be friends*, or a *well-willer*: but betweene the *Deuill* & vs there should be no such commerce, or familiaritie. Others by *aduersary* vnderstand the *flesh*. This also liketh not Saint *Augustine*, neither Saint *Hierome*, who thinke it hard, that the spirit should agree with the flesh, which euer lusteth, and rebelleth against it. Saint *Ambrose* would haue this

Lib.1.de purgat.c.7.

Vid.Bucaseni. Enarrat. in. 5.Matth. & Beaux-am.Harmon.Euang. Tom.2.pag.20. 2.Lib.1.de. serm.Dom.in. mont.cap.22.

this aduersary to bee sinne. But what peace, or composition should be with that, which wee are bound by all meanes, to root out, and extinguish? Others therefore come neerer the truth, as *Athanasius*, *Augustine*, *Gregory*, and *Beda*, who would haue this aduersary to be either *God*, or his *law*, or our *owne consciences*. And surely the best way it is for vs to curry fauour with these; whiles opportunitie and time is granted vs. Yet I take the exposition of *Hilary*, *Anselme*, and Saint *Hierome*, to bee more naturall for this place; who go no further then the letter, but by *Aduersary* vnderstād *Dominū litis, quod est commune nomen vtrique parti litiganti*, (as *Tremelius* notes on the *Syriack* word,) any man that hath ought against vs, or we against him; importing no other thing, but that the offender should seeke, and the offended embrace, any Christianlike agreement, without running to extremities. Whereupon I ground this generall doctrine:

That the going to lawe of Christians, where a good end in priuate may be hoped for, or had, is contrarie to that course of proceeding, which our Sauiour here prescribes in Iudiciall causes.

8 A doctrine depending on the former, but yet in such a sort, that whereas there I insisted in generall, vpon the matter to be sought, here I declare in particular, the manner how to find it; especially in such cases, as breed the greatest iarres. Wherein I would not be mistaken, as though I went about to taxe such courses, or vocations, as our Common-wealth alloweth; or held all publike

like trials before a ciuill Magistrate, vnnecessary. No, my text cleane dasheth such *Anabaptisticall conceits*, wherein I finde an *accuser*, a *Iudge*, a *Sergeant*, a *prison*, and all approued. My purpose is therefore only to shew, what mutuall moderation should bee practised of vs all, in our priuate differences, and affaires. For as not to agree in such, dissolueth the bands of charitie: so in wickednes to consent with any, is felony, treason, or conspiracie. So *Herod* & *Pilate* were made *friends*, *Luke* 23. 12. but yet continued *enemies* to our *Sauiour*. *Cutpurses consent*, *Pro.* 1. 14. but it is to do a *mischiefe*; and such cordes neuer hold longer, then the *strangling* of their *masters*. But our causes should be *lawfull*, in which we should *agree*, and *personall*, which wrong not *estates*, and of that nature, which need not so tedious a trauersing. Of which the Apostle speaketh, 1. *Cor.* 6. 7. *Now therefore, there is vtterly a fault among you, because you go to law one with another: why rather suffer you not wrong? why sustaine you not harme?* See how earnestly he presseth that, which our *Sauiour* before had preached, *Mat.* 5. 40. *If any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.* That is, rather then seeke priuate reuenge, which belongeth vnto the *Lord*, *and not to thee*, bee content to lose a garment, or more of thy temporall goods: for hee easily contemneth such (saith *Chrysostome*) who hopeth for *eternall treasures* in heauen. Hee will leaue his *garment* with *Ioseph*, in the hand of his *mistresse*, to escape vnspotted with the vaile of honesty. And if wee

Luk. 23. 12.
Prou. 1. 14.
1. Cor. 6. 7.
Mat. 5. 40.
In Mat. c. 5. hom. 11.
Gen. 39. 12.

must

muſt forgoe ſuch neceſſaries, (ſaith Saint [a]*Auguſtine*) as *coat* or *cloke*, or the like for quietneſſe ſake: how much more ſhould wee contemne things of leſſer value, eſpecially at the command of ſuch a *Lord* and *Maſter*, who will certainely ſee we ſhall be no loſers by it?

[a] *Si de neceſſarijs imperatum eſt, quantò magis ſuperflua contemnere conuenit? De Ser. Dom. in mont. l. 1.*

9 This is *counſell* (Beloued) of the *Great Lawgiuer*, not varying with the times, but as a law of the *Medes* and *Perſians*, that *altereth not*. Which if we could be content to follow, by curbing and ouertopping our impatient affections, would ſaue vs much trauell, great charges, hot bickerings, infinite diſcontents, & euer end our cauſes to our trueſt aduantage. Wee read in *Plutarch* in the life of *Pyrrhus*, of one *Cyneas*, a man of great imployment about that King, who vnderſtanding that at the *Tarentines entreatie*, the King his maſter was reſolued to make war on the *Romans*, tooke occaſion to diſcourſe with him in this ſort: It is reported (O King) (ſaith hee) that the *Romans*, are great Warriers, and haue large command of puiſſant nations; put caſe wee ouercome them, what benefit ſhall wee get thereby? *Pyrrhus* anſwered, That is a queſtion, which few wiſe would aske: why then, *all Italy* and *Greece* are ſtraight at our command. *Cyneas* pawſing a while, replied: But when wee haue *Italy, and Greece*, what ſhall wee doe then? *Pyrrhus* not finding his meaning; *Sicily* (ſaith he) thou knoweſt is hard adioyning to vs, and verie well may be our next conqueſt. But hauing that (quoth *Cyneas*) ſhall our warres bee ended? That were a

Heſt. 1. 19.

Plutarc. in Pyrrh.

ieſt (quoth *Pyrrhus*) for who would not then to *Affricke*, and ſo to *Carthage?* the paſſage is not dangerous, the victorie aſſured. True indeed (ſaith *Cyneas*) but when we haue all in our hands, what ſhall we doe in the end? Then *Pyrrhus* breakes out a laughing. We will then, good *Cyneas* (quoth he) *be quiet, and take our eaſe, and make feaſts euery day, and be as merry one with another as wee can poſsibly.* Then *Cyneas* hauing that he would, thus cloſeth with him, And *what letteth vs now (my Lord) to be merry, and quiet together, ſith wee enioy that preſent without further trauell, and trouble, which we are now a ſeeking with ſuch bloudſhed and danger; & yet we knowe not whether euer wee ſhall attaine vnto it, after that we haue ſuffered, and cauſed others to ſuffer infinite ſorrowes and calamities?* The application is ſo manifeſt, that I neede not ſtand vpon it. For aske but our contentions wranglers what they ayme at by their going to law, and their vexing one another: their anſwere can be no other but to *right themſelues*, that at length *they may liue quietly*. But *quiet* thy boſome enemies at home (whoſoeuer thou art) and thy cauſe ſhall be ended, before the action be entred. For *through pride man maketh contentions*, Pro. 13. 10. Couldſt thou but once take order with this malicious affection, 'twere eaſie to compound with thy greateſt aduerſarie? But thou canſt not be ſo *baſe* as to yeeld vnto him; and yet wilt thou be ſo *baſe* as to yeeld vnto the Diuell? Harken to the bleſſed *Apoſtle: Let not the ſunne goe downe vpon thy wrath*, Eph. 4. 26. and it immediately followeth, *Neither*

Pro. 13. 10.

Diſcordia filia inanis gloriæ, Greg. Mor. l. 13. c. 31. Aquin. 2ª. 2æ. q. 37. art. 2.

Eph 4. 26.

giue

giue place vnto the Deuill. But thine *aduerſary* prouokes thee to *ſtrife*, and thou canſt not endure it. But thy *Sauior* commands thee to agree, and wilt not obey him? But ſhould I loſe mine own, to buy his fauour? But wouldſt thou wreak thy anger, to loſe a Kingdome? *Loue ſuffereth all things, it beleeueth al things, it hopeth al things, it endureth al things, it ſeeketh not its owne, but the things thatare of God.* If thy cauſe be good, and thy conſcience vnſpotted, thou haſt an *Aduocate with the Father, Ieſus Chriſt the righteous.* This was the *Kings Attorny*, that *Dauid retained, Plead thou my cauſe (O Lord) with them that ſtriue with me, and fight thou againſt them that fight againſt me.* But we muſt haue *writ* vpon *writ*, and *Action* vpon *Action*, to vndoe our ſelues, that we may vex our brethren: *Eſeck*, and *Maſſa*, and *Meribah*, the *waters of ſtrife* and contention, are thoſe we delight to drinke of, the gentle *Shiloah* runneth too ſoftly for our turbulent humours: whoſe counſel doe we follow in this (Beloued) but his, who was a *liar* and a *murtherer* from the very beginning? Are we *Sheepe* of the *Lords paſture*, and yet like Dogs, and Swine will bee barking, and biting one another? and ſhall that ſeruant ſpeed well at his maſters comming, who is taken moleſting and *ſmiting* his *fellow ſeruants*? Hence therefore let *Tale-bearers*, and thoſe *Attournies* learne, who ſet neighbours together by the eares, & egge them onward to contentions, whoſe *Apparitours* and *Agents* they be. For if bleſſed bee the *Peace-makers*, for *they ſhall bee called the children of God*, then curſed be ſuch *Brawle-makers*, for they

2. Cor. 13. 7.

1. Ioh. 2. 1, 2.

Pſalm. 35. 1.

Gen. 26.
Exod. 17.
Eſa. 8. 6.

Pſalme 100.

Math. 24. 29.

Luk. 12. 45.

Mat. 5. 9.

Mat.5.9. shall be called the *Children* of the *Diuell*. But of you (deare Christian brethren) I am perswaded better things; you haue learned of the *Wise man*, Pro.17.14. Prou.17.14. *that the beginning of strife is* as the *opening of waters*, which will quickly drowne, if they be not stopped. Take vp therefore such contentions, as now, or at any time shall arise amongst you; conferre together, lay aside all malice, vse the helpe of your neighbours, and all other good lawfull meanes. *What? is it so, that there is not a wise man among you? no not one that can iudge betweene his brethren? but a brother goeth to law with a brother* (as the *Apostle* complaineth of 1.Cor.6.5. the *Corinthians:*) and I may adde, most commonly for a matter of small moment. Rather make a *friend* of thy *aduersary*, to ioine with thee in league against thy spirituall enemies, & that *effectually*, and that *quickly*, without any further prolonging; which is the *third circumstance* I obserued in the precept, & will quickly here, by Gods grace, and your Christian patience, indeuour to run it ouer.

Ταχὺ. 10 *Agree with thine Aduersary quickly*] *Maturè*, saith *Castalion: citò*, say the other interpreters: all cõmeth to one, *seasonably*, or *presently*, the present being euer most seasonable. Because in actions of this nature, the contrary to our common prouerb is found most true, *the more haste, the better speed*: whence I gather, that *delay in any Christian duty is alwaies dangerous*. To *die* wel (saith one) is a *long art* of a *short life*, and a *speedy beginning*, is the *shortest* 2.Cor.6.2. *cut* to this *longest art*. *Behold* (saith the blessed Apostle) *now is the accepted time, behold now the day of saluation*,

ſaluation, and *to day if yee will heare his voice, harden not your hearts*, but *exhort one another daily, while it is called to day*, Heb. 3.13. There is a σήμερον or a hodie to *day*, or *now*, in all the *mandats* almoſt of the *King of heauen*. So the Prophet *Eſaiahs ſearch*, Eſai. 55.6. our *Sauiours Watch*, Mar. 13.37. the *Wiſemans memento*, Eccleſiaſt. 12. 1. containe no other thing, then that wiſe ſonne of *Syrach* ſo much beateth vpon, Eccleſiaſt. 5.7. *Make no long tarrying to turne vnto the Lord, and put it not off from day to day*; All *excuſes* are *refuſals*, and *delayes* are *denials*, when our *Sauiour* ſaith vnto vs, *Come and follow me*. For though his mercy afford vs often-times many yeeres to repent; yet his *Iuſtice* permits vs not one houre to *ſin*. *Peccanti craſtinum non promiſit* (ſaith *Gregory*:) he promiſeth not to morrow to the offender, who is alwaies ready to forgiue the penitent. And therefore *Matthew* was no ſooner called, Mat. 9.9. but preſently hee *roſe and followed*. *Haſtily* came *Zacheus* downe from the *Tree*, and *receyued* our *Sauiour ioyfully*, when notice was once giuen, that hee would bee his *gheſt* that day: and no ſooner had hee looked back vpon *Peter*, Matthew 26.75. but *hee went out* (ſaith the text) *and wept bitterly*.

Heb. 3.13.

Eſa. 55.6.
Mar. 13.37.

Eccle. 5.7.

Mat. 9.9.

Luk. 19.6.

Mat. 26.75.

11. I will not ſtand longer, for the proofe of a point ſo euident, but come to apply it to our ſelues. Theſe things *are written for our inſtruction*, to admoniſh vs to beware, how we deferre our repentance. It is ſtrange to obſerue our ſhifts herein, how cunningly we can coozen our ſelues, and

abuse Gods long suffring, for our longer sinning. But had we but the grace to consider what true conuersion is, and the manifold difficulties that alwaies crosse it; most euidently it would appeare, that all these are augmented, and strengthened by delay, and that by this deceit, more do perish, then by all the guiles and subtilties of Satan besides. For better considereth that old serpent, then we do, how that *one sinne draweth on another*, how *he that is not fit to day, will be lesse fit to morrow*, how that *custome groweth into nature*, and *old diseases are hardly cured*. He knoweth, the longer we persist in sinne, the more God plucketh his grace and assistance from vs. Our good inclinations are the weaker, our vnderstanding the more darkned, our will the more peruerted, our appetite the more disordered, all our inferiour parts and passions, the more strengthened, and stirred vp against the rule of reason; whereby his footing is the stronger, and our case the more desperate. Last of all, hee is priuy to the *vncertainty*, and *perils* of our life, to the *dangers* that may *befall vs*, to the *impediments* that will alwaies crosse vs: so that if once he winne vs to *delay* a *little*, he doubteth not but to *gaine* our whole time frō vs.

Prou. 1. 17. Now shall we *see* this *net*, and yet be entangled? knowe this guile of this old writhing serpent, and yet neuer endeuour to preuent it? Most commonly there is no man so *yron-hearted*, but hee hath a purpose in time to amend his life. And when hee seeth another to liue religiously, and heareth the commendation of the Saints of God; he

Numb. 23. 10.

he *wisheth* in his heart he were also such a one, and groneth oft-times in conscience, that he hath neuer endeuoured so to bee. But alas (my good Christian brother) what letteth at this instant, that this course should not be taken? What inconuenience would follow, if presently this were practised, which for euer should doe vs good? Thou shouldest preuent the *euill day*, which suddenly may *ouertake thee*: thou shouldst haue thy *lamp* ready, whensoeuer the *Bridegroome passeth* by *thee*: thou shouldest be *furnished* of a *wedding garment*, when the *Master* of the *feast* commeth to take notice of thee. The outward pleasures which thou seemest here to abridge, should be recompenced in this life, with the peace of conscience, and hereafter with eternall felicitie. And if for the present by such meanes, thy gaine be neglected, thou shalt surely finde the increase another where. Now, can there be a waightier matter then thy saluation? Seest thou not by *others ruines*, the *vncertainty* of thine owne estate? And are not these things true, which out of Gods sacred Word I haue proued vnto you? What senslesnesse is it then for vs (Beloued) to make that the taske of our old age, which should bee the practice of all our life, and to settle our *euerlasting*, our *only*, our *surest* making or marring, vpon so tottering, and sinking, and sandy a foundation? We see, and know by experience, that a *ship*, the longer it *leaketh*, the harder it is to be *emptied*: a *house*, the longer it goeth to decay, the worse it is to *repayre*: or a *nayle*, the farther it is driuen in,

the harder it is to *plucke out* againe. And can we perſwade our ſelues, that the trembling ioynts, the dazeled eyes, the fainting heart, the fayling legs, of vnweildy, drouping, and indiſciplinable olde age, may empty, repayre, plucke out the leakes, and ruines, and nayles, of ſo many yeeres, flowing, fayling, and faſtening? But ſuppoſe we came to that age, (which is an extraordinary bleſſing of God, and not granted to many) and retayne in it that vigour, which happeneth to very few, and enioy that grace of God, which now and heretofore we ſo often haue deſpiſed: Imagine (I ſay) the beſt that may be hoped for, that thou mayeſt haue *time* hereafter to repent, and *ability* to vſe that *time*, and *deſire* to vſe that *ability*, and *grace* to proſper that *deſire*: whereby thou mayeſt vanquiſh *Satan* at the *ſtrongeſt*, when thou thy ſelfe art at the weakeſt; yet conſider herein thy fooliſhneſſe, which in matters of leſſe moment, thou wouldeſt bee loth to commit; each day thou *knitteſt knots*, which once thou muſt *vndoe* againe; thou *heapeſt* that together, which once thou muſt *diſperſe* againe; thou *eateſt* and *drinkeſt* that hourely, which once thou muſt *vomit* vp againe, to omit thy vngratefull dealing with thy Lord and Maſter *Chriſt Ieſus*, whom thou ſerueſt thus at length with the *Diuels leauings*, and then (forſooth) we will turne to be religious, when time will ſcarſe permit vs to bee wicked any longer. We ſee therefore (beloued brethren) the *waight*, and *importance* of this one word *quickly*. Though there *be twelue houres in the day*, *wherein men may walke*,

Ioh. 11. 9.

walke, no vvisedome it is for vs, to post ouer our repentance to the last cast. *Non semper manet in foro paterfamilias* (saith Saint *Augustine:*) The *Lord* of the *vineyard* is not alvvaies in the *market*, to set thee *a-worke*: and no maruaile (saith Saint *Gregory*) if at *the last gaspe he forget himselfe*, vvho in *all his life neglected* to *remember God*. Let vs attend therefore to *open*, vvhen it pleaseth him to *knocke*. And not (*as Felix* did *Paul*) so ansvvere his messengers; *Goe thy way for this time, and when I haue conuenient time, I will call for thee againe*: but rather vvith *Dauid* to bee *ready*, vvhen hee saith, *Come*, presently to reply, *Lo, I come*. When he saith, *Seeke my face*, to eccho immediatly againe, *Thy face (Lord) will we seeke*. *Samuels* ansvvere must bee ours at the first call, *Speake, Lord, for thy seruant heareth*: and that not only *quickly*, but also vvhen vve are *in the way*, vvhich is my fourth and last *circumstance*, before obserued, and commeth novv briefly in the conclusion to be considered.

Ser. 1. de sanctis.

Act. 24. 26.

Psalme. 40. 7.

Psalme. 27. 8.

1. Sam. 3. 10.

12 *Agree with thine Aduersarie quickely*] ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, vvhich all translate, *whiles thou art in the way with him*. Alluding perchance, to countrymen (saith *Illyricus*) who came some distance for iudgement, from their houses into the city, in which they had fit opportunity betweene themselues to discusse and take vp all matters. But citizens (in my opinion) haue no lesse, they dwell neere together, and may more conueniently meete, and dayes of hearing come not so fast, but space, and place may bee had, to compose in good sort such businesse. But figuratiuely

tiuely in *Scripture*, this word *way* hath three especiall significations. First, it is taken for doctrine,
Psalm 23.3. as Psalm. 23.3. *Shew me thy wayes, O Lord, and teach me thy paths.* Which Hebraisme the *Schoolemen* haue taken from the *Arabians*, when they put *viam Thomæ*, or *viam Scoti*, for *Thomas*, or *Scotus* doctrine. Secondly, it signifieth the manner of *liuing, counsels, behauiour*, or *endeuours* of men: so
Gen. 6.12. Gen. 6.12. *All flesh had corrupted his way*: that is, their *manners*: and the *Lord knoweth the way of the*
Psalm. 1.6. *righteous*, Psalm. 1.6. that is, the *counsels, actions*, or *endeuours* of the *righteous*, or wicked. Lastly, it
Iosh. 23.14. is taken for a *mans life*, as Ioshua 23.14. *This day I enter into the way of all the world*; and so in this place, *whiles thou art in the way with him*: that is, in the dayes of this *thy pilgrimage*, whiles thou *art aliue*. Which directeth vs especially to this conclusion, that

After this life there remayneth no place for repentance, or reconciliation.

12 For *alia est* (saith *Musculus* on this place) *præsentis, alia futuræ vitæ conditio*. The *condition of this life*, and the next, *are not both alike*. Here there may be had a composition; but there the Iudge will proceed according to law; as the next words following my text doe sufficiently confirme, *thou shalt be cast into prison, and thou shalt not come out, vntill thou hast paid the vtmost farthing*. Here is no mention at all of *pardon*, but all of *payment*; pay, or stay: infinite hath been thy offence, and so must be thy punishment: not a *dogge to licke a sore*, not the *tip of a finger* dipt in *water*, to *coole a tongue*,

can

can be there obtained with an Ocean of *teares*: How much leſſe *Indulgences*, or *pardons*, or *Maſſes*, or *Pilgrimages*, or any *Interceſſion* of the liuing, can alter the eſtate of the *dead*? But of this hereafter in the reaſon, when we come to ſpeake of the *priſon* which the *Papiſts* imagine to be their *purgatory*. Now a word or two by the *way*, for applying this doctrine taken from the *way* mentioned in my text, and ſo I will commit you to God.

13 This may ſerue (beloued) to haſten that ſpeedy *conuerſion*, which in the poynt before I ſo earneſtly vrged. For if this *life* be the appoynted *place* and no other, wherein this *quicke reconciliation* is to be ſought, and wrought; then all excuſes are cut off, whatſoeuer the Diuels ſophiſtry, or mans backſliding tergiuerſations can imagine. Otherwiſe, ſome peeuiſh conceit might humour it ſelfe with ſuch an idle contemplation. There is a great ſpace betweene Heauen and Earth; Gods iudgement ſeate, and the place wee goe from; and can this bee paſſed in a moment? Beſides, who can tell, whether my iudgement ſhall bee immediate vpon my departing? May not others be firſt examined? May not I be repriued, till the laſt day of iudgement, and hauing that reſpit to be reconciled, ſo ſue out a pardon? But our *Sauiour* meeteth with all ſuch humane fancies, and earthly cogitations. No (ſaith hee) this *agreement* muſt not onely be *quickly* in regard of the *time*, but alſo in *this life*, whiles *thou art in the way*, and thy *aduerſary with thee*, both together,

in

in *respect of the place.* Iust as that noble *Romane Popilius* dealt in his ambassage with King *Antiochus* (the history is recorded by *Liuie*) he maketh a *circle* with his *rod*, and passe we must not the *compasse* thereof, till we haue fully resolued on an absolute answere. Such a *circle* we are all in at this present (Beloued) and behold an vrgent ambassage from the *King of Kings*. *Peace*, or *warre*, *life*, or *death*, hell, or heauen, are to be determined on of vs, in this *instant* and *place*, and therefore let vs bethinke vs (I beseech you) what to doe. We finde here no certaine habitation, but onely (as my text intimateth) a *way* to passe: this passage hath all the dangers, and more then can bee imagined: The *Diuell* as a *thiefe*, the world like a *bawd*, the *flesh* like a *false brother*, to *assault*, entrap vs, and leade vs into vtter darknesse: euery *breathing* we make, is the *shortning* of our life, and euery *step* we goe, is the *hastning* to our *graue*. Sands of the Sea, or Gnats in *Summer*, or leaues in *Autumne*, are not more innumerable, then the heaps, and swarmes, & mountaynes of calamities, vvhich are euery moment ready to fall vpon vs. And yet we like those outragious *Sodomites*, Gen. 19.9. will not suffer our brethren to *host* quietly by vs, but will *haue them out*, to quarrell, and deale worse with them, though *fire* and *brimstone* fall on vs the next day after. Good Lord, that man should so hardly be brought to consider himselfe, and remember thee! and yet so quickly to ioyne with his enemy, and maligne his brother; to forget, whose he is, whence he is, where he is, and which way

Decad. 5. l. 5.

Gen. 19.9.

way he tendeth. We account him an *idle-headed fellow*, that will be building in euery *Inne*, where hee may not dwell: a fooliſh Pilote, that will bee *anchoring* in euery *creeke*, where his buſineſſe lies not: and a moſt deſperate, and impudent thiefe, that will ſtabbe when he paſſeth along, from the priſon to his triall. Our practice is the like, but wee will not thinke of it. Wee *build* where wee may not inhabite, anchor where we may not harbour, quarrell and fall out in that very way, nay in the very preſence of that greateſt *Lord chiefe Iuſtice*, who hath bound vs to the peace, both with our *brethren*, and aduerſaries. And now conſider, I beſeech you (Beloued) would true men fall out in that way amongſt themſelues, where from euery *buſh* they may expect a *thiefe*? or ſouldiours be tumultuous, in ſuch a garriſon, where they euer ſtand in danger of their mortall enemies? That be farre from vs who march vnder the banner of the *King* of *peace*. Let it be the infamy of *Cain*, to *riſe againſt his brother*: and the curſe of the *Midianites*, to ſheathe *euery man his ſword in his neighbours ſide*: and a iuſt imputation laid on *Ahab*, that he and *his fathers houſe had troubled Iſrael*. But let vs (Beloued) according to our *Captaines command*, and precept, *loue one another, as he hath loued vs*. We are all *children* of the ſame heauenly Father, children muſt *dwell* together; *members* of the ſame *body*, members muſt *grow* together; *ſheepe* of the ſame *paſture*, *ſheepe* muſt *feed* together; *ſouldiers* of the ſame *army*, *ſouldiers* muſt *march* together. Seeſt thou therefore

Gen. 4. 8.

Iudg. 7. 22.

1. King. 18. 18.

fore a *bruised reed? breake* it not: or *smoaking flaxe?* quench it not: or a fainting soule? thrust it not: or one that is falne? trample him not. Reioyce not at anothers crosses, but feare what thou hast deserued, and what may befall thy selfe. Heerest thou of a *Saul's* ouerthrow? bewayle him with *Dauid:* though perchance he hated thee, and sought thy vtter vndoing. Hath a Lyon killed a disobedient Prophet? affoord him in compassion, *Alas, my brother. Brethren,* and children, and beloued, and babes, and friends, are the most frequent titles we are called by in Scripture. O let vs curbe our swelling affections, and endeuour to be answerable to such excellent appellations. *Archidamus* (as wee reade in *Plutarch*) being chosen an *vmpire* to reconcile two parties, who had sworne solemnly to stand to his avvard, gets them into *Mineruaes groue,* and there enioynes them, that they should neuer depart thence, till they had reconciled themselues. O that my intreaty novv, might bee as his policie then, to bring you all here present to the like exigent, that this *moment* might be the *quickely,* and this *Temple* the very *way,* out of vvhich you might neuer passe, vvithout a full resolution for this Christianlike agreement. But this is his only to effect, who hath commanded it should bee so. *Paul* may *plant,* and *Apollos* may *water,* but it is thou (O Lord) that must giue the *increase.* O thou therefore that art the *Author of peace, and louer of concord, who giuest vnto thy seruants that peace which the world cannot giue,* Incline (vve beseech

ſeech thee) our ſtubborne, and carnall affections, ſo to loue one another, as thou haſt taught vs: that thy *eternall peace, which paſſeth all vnderſtanding, may keepe our hearts and minds in the knowledge and loue of thee, and thy Sonne Ieſus Chriſt our Lord: that the bleſsing of God Almighty, the Father, the Sonne, and the holy Ghoſt, may be amongſt vs, and remaine with vs now and euermore:*

Amen.

5 SE 54

CHRISTS COVNSELL FOR ENDING LAW CASES.

THE SECOND SERMON.

MATTH. 5.25.

Left thine Aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into Prison.

SVch is the seruile disposition of the sonnes of *Adam*, that in the ordinary passages of this life, *feare* more auayleth then *loue*, to worke a consideration of their owne estates: according to that of the Prophet, Psalm. 119. *Before I was troubled, I went wrong, but now haue I kept thy Word.* The reason I take to be, the *sharpnesse* of our *senses*, and *dulnesse* of our *vnderstanding*; this being more apprehensiue of *bitter*, then that of *sweete*. In regard whereof, an *iniury* more galleth, then a *benefit* contenteth, and Ver. 67.

we remember to *reuenge* the one, when we forget to be *thankfull* for the other. So ſickneſſe more than health, croſſes more than courteſies, impriſonment, more than liberty, make a deepe impreſſion. And *feare* (as the *Schooles* obſerue) is *is one of the foure principall paſsions*, that vſually ouerſwayeth all our deliberations. Whereupon the *holy Ghoſt*, the deepeſt ſearcher, and experteſt applyer, in all our affections, imperfections, infections, and defections, annexeth a penalty to his chiefeſt mandates. *Eate not, leſt yee dye*, Gen.3.3. *Commit not Idolatry, leſt thou be cut off*, Leuit.20.5. *Watch, leſt he finde you ſleeping*, Mark.13.36. *Take heed, leſt he ſpare not thee*, Rom.11.21. It is his ordinary ſtile, to rowze our *ſecurity*, and is here the *burden* of this *ſong* of *iudgement*. *Agree with thine Aduerſary quickly, whileſt thou art in the way with him, leſt thine Aduerſary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be caſt into priſon.*

Aquin. 1ª. 2.ª. q.25.ar.4.ex *Boetio.*

Gen.3.3. Leuit.20.5. Mark.13.36. Rom.11.21.

2 In the vnfolding of the former part of this *Text*, it may be eaſily recalled, that it was diuided into a *Precept*, and the *reaſon thereof*. The *Precept* was there enlarged, according to theſe *foure Circumſtances*. *The matter whereof, Agree*] the *partie with whom*, thine *Aduerſary*] the *time when*, *quickly*] the *place where*, *whileſt thou art in the way with him*. The reaſon now followes to be further followed, carrying wi th it (as it were) threats, and whips, to ſcourge o nward the aſſent; as though in more words our *Sauiour* had thus vrged it: *I haue aduiſed you quickly to agree, whiles ſpace, and place is granted;*

Iohn.9.4.

granted; to take order in the day, before the night approach, and not to suffer your brabbles to come to a scanning after this life: but if your frowardnesse be such, as to admit no good counsell, see what will be the issue. Appearance without delay, iudgement, without partalitie, imprisonment, without baile, wil be strictly exacted, and inflicted. Aduersary, Iudge, Sergeant, Prison, no way to be shifted, or escaped, twice deliuered, then cast, neuer to bee repriued, or eased. Thinke vpon these damages, before the action bee entred, for all this will befall, if agreement preuent it not. And this I take to bee the drift of our *Sauiour*, in the words I haue read vnto you: The *sum* whereof is

A Declaration of the exceeding danger, which attendeth the neglect of reconciliation.

And is here exemplified by three *circumstances*, drawne from the rigorous proceeding of the

1 *Aduersary*: in these words; *lest thine Aduersary deliuer thee to the Iudge.*

2 *Iudge*: *And the Iudge deliuer thee to the Sergeant.*

3 *Sergeant*: *and thou be cast into Prison.*

Lest thine Aduersary deliuer thee to, &c. The *first* includeth an *accusation*, exhibited by the *Aduersarie*. The *second*, a *condemnation*, pronounced by the *Iudge*. The *third*, an *execution* performed by the *Sergeant*. *Facilis descensus Auerni.* Hee tumbleth with a witnes, whom the *Lord forsaketh*, and the *Diuell driueth*. From *Aduersary* to *Iudge*, from *Iudge* to *Sergeant*, from *Sergeant* to *Prison*: so one in the necke of another; that the *first* may checke

our *impatience*, *for abusing our neighbour*; *the second*, *our arrogance*, in presuming on *God*; the *third*, our *securitie*, for not considering what may follow, all our *dulnesse*, *coldnesse*, and *benumb'dnesse*, in maters of the waightiest importance, that euer may concerne *flesh* and *bloud*. Giue me leaue therefore (*Right Worshipfull*, and *Beloued*) to summon our startling meditations, to take *some view* before-hand, of these *fearefull Assises*; where wee know not how *quickly* we all are to haue a *triall*.

Chap.7.36. It is *Syracides* good counsell, Eccles.7.36. *Remember the end, and thou shalt neuer doe amisse*. Sometimes *Boanerges*, the *sons of thunder* (who preach

Mar.3.17. Mat.16.17. iudgement) must as well be heard; as *Bar-iona*, or

Act.4.36. *Barnabas* the sonne of a *Doue*, or *consolation*. Let vs take therefore a copie of the *Declaration*, that our defence may be the directer and first of the first, which is the *rigorous proceeding* of the *Aduersarie*, in these words, *lest thy Aduersary deliuer thee to the Iudge*.]

3 About the first *particle* in my *text*, which in the originall is μήποτε, some scruple ariseth, both for the reading, and meaning. The *vulgar* rendreth it, by *ne fortè*, which the *Rhemists* retaine, in their, *lest perhaps*. Preferring such *broken cesternes*, before the *fountaines* themselues. But this is

In v.25. well corrected by *Erasmus* (saith *Beza*) both here, and in diuers other places: the word signifying properly, *ne quando*, lest *at any time* (as our last Translatours expresse it, and our former vnderstood it) without any *fortè's*, or *peraduentures*, for which Saint *Augustine*

Lib.1.cap.1. first censureth himselfe,

himselfe, in his *Retractations*. Howsoeuer this *difference* may seeme exceeding nice, yet vpon it, are grounded *two* seuerall *interpretations*. *Sic temperauit*, (saith the *ordinary glosse*, which *Hugo*, *and Lyra* follow) such a *moderation* is intimated, by this particle *fortè*, that the *penitent* may hope for an *after remission*, *& ideo dicit fortè* (*saith Gorram*) *quia potest fieri quod non*. *Auendado* wheeles on the same *bias*, with *Thomas*, and the rest of that *side*, except the learned *Abulensis*, who mainly stops it. *This fortè* (saith he) *is not put by way of doubting*; but as that in the third of *Genesis*: *ne fortè moriamur*, or the like: in the seuenth of Matthew, *Cast not pearles before swine*, *ne fortè conculcent eas*; where there could be no doubt of consequence, but that *man* should *dye*, and *swine* would trample such treasures. I should bee loth, by playing too much the *Critick* on these particles, to be thought to read *Grammar Lecture*. The reconciling (in my vnderstanding) is very euident, if wee take the exposition of the first, with *Chrysostome*, *Theophilact*, and *Euthimius*, in the *literall sense*, and of the latter, with *Cyprian*, *Hilary*, *Ambrose*, *Hierome*, and *Augustine*, with the rest of the *Fathers*, and *Schoolemen*, in the *parabolicall*. For in the *processes* of this life, friends may interpose, or mony preuaile, or pitie sometimes hinder a iust prosecution; and therefore in regard of *men*, a *perhaps* may haue his place: but in reference to that greatest, and *last account*, *Ne fortè*, is as much as *aliàs*, which פן in the *Hebrew*, and דלמא in the *Syriack* translation, may very well also beare; as though

In hunc locum.

In textum.

Ver. 3.

Ver. 6.

though the whole had beene thus connected: *Agree with thine Aduersary quickly, whiles thou art in the way with him:* otherwise, *or if thou neglect to doe it, thy Aduersary will deliuer thee to the Iudge, &c.* Secondly, by *Aduersary* I vnderstand, not the deuil with *Tertullian*, [a] *Origen*, and [b] *Theophylact*; nor the *flesh* with *others* mentioned by Saint [c] *Augustine*; nor *conscience*, with *Athanasius*; nor *Sinne* with Saint *Ambrose*; nor the *Holy Ghost*, with *Chromatius*; nor God, or *his Law*, with *Gregory*, *Augustine*, and *Beda:* although all these (as *Buccaſenus* at large declares) may haue a good meaning; But (as I tooke it in the *precept*) with *Hilary*, *Anselme*, and Saint *Hierome*, בצד דינך, *Dominum litis*, either party *contending*, *plaintiffe*, *or defendant*. But here Saint *Augustine* obiecteth, I see not by what meanes one man should deliuer another to that Iudge, before whom all are culpable: besides, put question I kill my *Aduersary*, can I then agree with him whiles wee are in the *way*, whom by such meanes I haue made out of the way? The answer of *Abulensis*, and *Maldonate* sufficiently cleereth the first; *Lest thine Aduersary deliuer thee*, that is, lest hee be the occasion thou *be deliuered*. *Non repræsentatiuè* (saith *Buccaſenus*) as though hee *personally* there should present thee with a *Corpus capias*, *sed occasionaliter*, which is *Hugoe's* word, be the occasion why *Christ* should passe sentence vpon thee. For *do not the teares oft run downe the widdowes cheeks*, Eccleſiasticus. 35. 15. and *from thence goe vp into heauen?* So Iohn 5. 45. *Moses* is said to *accuse:* and

Vid. Buccaſen. & Beaux-am.
[a] *Hom. 35. in Lucam.*
[b] *In cap. 12. Luc.*
[c] *Lib. de serm. Dom. in monte.*
Bellar. l. 1. de purgat. cap. 7.
Vbi supra.
In hunc locum.
Ibid.
Eccles. 35. 15.

and Saint *Hilary* on this place, *Manens in ea simultatis ira arguet.* The *hatred shall accuse that remaines vnpacified.* Which if the case so stand that thou canst not personally appease, by reason of his death with whom thou shouldst *agree*; true *repentance* (saith *Abulensis*) may obtaine so much of God, who accepteth, in such necessities, the *will* for the *performance*. Which answereth fully Saint *Augustines* latter obiection, and giueth cleere passage to this *doctrinall proposition*, that *The breaking of Gods Law, by any sinne whatsoeuer, maketh vs lyable to eternall damnation.* *Hilar.*

4 For if the last iarre with our *aduersary* will beare such an action, what breach of *Gods Commandement* can be exempted? Marke but the nature of the most *petty fault* that euer was committed, and we shall finde it high treason against an infinite Maiestie. For whether *sinne* be a *word*, or *deed*, or *thought* against the *eternall Law*, as Saint *Augustine*; or a reuolting from our alleagiance to Gods edict, as Saint *Ambrose*; or a *straggling* from a *prescribed course* to a *due end*, *against nature*, *reason*, or *Gods Word*, as *Thomas*, and the *Schooles* define it; euer it includeth a *rebellious contempt*, which by breaking the least commandement, setteth vp (as it were) a Flagge of defiance against the Commander himselfe. Faile but in one point of the Law, Iam. 2. 10. and thou art *guilty* of all. Though *non quoad conuersionem ad creaturas*, (as the *Schoolemen* restraine it) yet *quoad auersionem à Deo*; (*as Zanchius* helpes them out) *qui tàm contemnitur in vno præcepto, quam in cæteris omnibus.* *Vid. Aquin. 1. 2. q. 71. ar. 6.* Iam. 2. 10. *Aquin. 1. 2. q. 73. art. ad 1um. De operib. Redemp. lib. 1. cap. 8. ad 1 thes. 2.*

Wherefore the *wrath of God is reuealed from heauen against all vngodlines*, Rom.1.18. *because such a one hath stretched out his hand against God, and made himselfe strong against the Almightie*. Iob. 15.25. This will further appeare, by conferring but the *backe parts* of Gods *Maiestie*, *with mans vnworthinesse*, and the seuerity of the Iudge, with the *respectlesse presumption* of the offender. For seeing that euery sinne is to be esteemed, according to the worth of the party against whom it is committed, (as the same iniurie offered to a *peasant* and a *Prince* standeth not in the same degree) hence it followeth, that the disobeying of an *infinite Commander*, is an *infinite offence*, and consequently deserueth a correspondent punishment. And howsoeuer, *an vnwise man doth not well consider this*, and a *foole doth not vnderstand it*: yet certainely that is most true, which is obserued *by one*, out of Saint *Augustine*, that in euery sinne we commit, as also in all other elections, there is ballanced (as it were) in the scales of our reason, here, an *Omnipotent Lord*, commanding, for our *eternall good*, and there a deadly enemy, alluring to our *vtter destruction*. Where notwithstanding, such is our damnable ingratitude, and malicious stupidity, we will fully reiect the *Lord of life*, and preferre a *murderer*, *Haue yee no regard, all yee that passe this way*, behold and see, whom yee dayly pierce, and then tell me, what disgrace may be viler then this, or punishment too heauy for such a contempt. The incomprehensible *Anci-*

Psal.92.6.

Act.3.14.
Lam.1.12.

ent of daies, Almighty *Iehouah*, who made all things of nothing, by his *Word*, and by the ſame can reduce them to *worſe then nothing* againe: whoſe looke drieth vp the *Deepes*, and whoſe wrath, maketh the *Mountaines* to *melt*, the *Earth* to *tremble*, the *Rockes* to *rent*, the *Heauens* to *ſhiuer*, *Diuels* and *Angels* to *quake* before him. Before whom all *Kings* are as *Graſhoppers*, all *Monarchs*, as *Molehils*, all beauty, baſe, all ſtrength, feeble, all knowledge, vaine, all light, dimme, all goodneſſe, imperfect; in ſuch a *caſe*, with ſuch an *oppoſite*, by ſuch a *creature*, as man is, ſo extraordinarily *graced* by him, to bee *weighed* as *Belſhazzar*, in *the ballance*, and *found too light*. This is that, which vrgeth his *mercy*, and kindleth his *Royall indignation*. Sometimes (as it were) paſſionately to expoſtulate, *What iniquitie haue your fathers found in me? Or haue I beene a wilderneſſe vnto Iſrael, or a land of darkneſſe?* Then to exclaime, *Heare, O heauens, and harken, O earth; for the Lord hath ſaid, I haue brought vp children, and they haue rebelled againſt me.* And goe to the *Iles of Chittim*, and *behold, and ſend to Kedar, hath any nation changed their gods, which yet are no Gods? But my people hath changed their glory, for that which hath no profit.* Laſt of all, if a *man will not turne*, he will *whet* his *ſword* חרב חרב הוחדרה, (as *Ezechiel* ingeminateth) *A ſword, a ſword, both ſharpe*, and *fourbiſhed*, and the *ſtrings* of *his Bow* make ready againſt the face of the rebellious. Thus ſaith the *Lord God* of Hoſts, the mighty one of *Iſrael*, *Ah, I will eaſe me of mine aduerſaries, & auenge me of mine enemies.* All which

Dan.5.27.

Ier.2.31.

Eſay.1.2.

Ier.2.10.11.

Chap.21.9.

Pſal.21.12.

Eſaiah.1.24.

Psal.51.4. Mat.10.30.

which *doth iustifie God in his saying, and cleare him when he is iudged.* For as his *Prouidence* numbreth *our haires,* so doth his *Iustice* our *sinnes*; whereof as none is so *waighty*, (without finall *impenitency*) that *may not be forgiuen*: So none so *slight*, (if he once enter into iudgement) that weigheth not downe to hell.

5 This may be a *caueat* for vs, *(Beloued)* first to beware of the *leauen* of the *Romish Synagogue*, who frame *indulgences* for *Gods Law*, & *come with Peace, peace*, when *death is in the pot*. Which that we may the more vnderstandingly deeme of, it shall not be amisse to touch a little on the *positions*, of their chiefest *patrones*. In which I intend to be exceeding briefe, as ayming rather at our owne *reconciling* with God, then quarrelling with such *obstinate* aduersaries. Bellarmine *de amissione gratiæ, & statu peccati*, besides other *foure diuisions* of sin, which he there relateth, hath this for the fifth, which he onely standeth vpon throughout that whole booke. *Of sinne* (saith he) *some are deadly, and diuert a man wholly from God*; others, *veniall*, which *hinder him only a little*: and those hee tearmeth not so, *ab euentu*, (with Saint *Ambrose*, and *Augustine*) because it pleaseth God in mercy, vpon repentance through *Christ*, to pardon them (as *Wickliffe, Luther* & *Caluine* most strongly euer maintained, against the *Schoolemen*:) but *ex natura sua & ratione peccati*, being such, as crosse not charity so in their nature, *vt si vellet Deus non condonare*, (it is the very *vpshot* of the booke before cited) that *if God would not pardon them*, but (as it were)

Lib.1.c. 2. Lethalia, quæ hominem planè auertunt à Deo. Venialia, quæ nonnihil impediunt cursum ad Deum, non tamen ab eo auertunt, & facili negotio expiantur, &c.
Lib.1. de Amission. grat. & statu peccat. cap.14.

were) in iuſtice doe his worſt, he could puniſh them no further, then with *temporall afflictions*. They ſtand with *perfect charity*, ſaith [a] *Scotus*: Remitted they may be *without any infuſion of grace*, as [b] *Gregorius de Valentia* the Ieſuite peremptorily defineth; they make vs not *ſpotty*, or *odious*, in the ſight of God, according to the *gentle* [c] *cenſure* of the *Diuines of Collaine*, & therfore deſerue not *hell*, but *Purgatory*, if [d] *Aquinas* may be beleeued. And to make it yet more plaine, how *bold* they can be with *Gods Iuſtice*! We neede *not repent* for them, ſaith *Andradius*, with *Bonauenture*, in his fift booke *of the defence* of the *Councel* of *Trent*; neither ſay to God, *Forgiue vs our treſpaſſes*, as the *Rhemiſts* would father on Saint *Auguſtine*, at the 8. verſe of the 7. chapter of the Epiſtle of Saint *Paul* to the *Romanes*. When God had giuen a Command to *Adam*, Gen. 2. 17. *Of the Tree of knowledge of good and euill, thou ſhalt not eate: for in the day thou eateſt thereof, thou ſhalt die the death*; the *Serpent* comes with a *countermand*, *Ye ſhall not die at all*: as though Gods meaning, and his words, had beene cleane *contradictory*. And is not this the dealing of our *Aduerſaries* in this preſent controuerſie? For if euery one be *accurſed, that fulfilleth not all the Commandements*, Leuit. 26. 14. *all his Ordinances*, Deut. 28. 15. *whatſoeuer is written*, Gal. 3. 10. if hee violate *the firſt, and greateſt Commandement*, Mat. 22. 37. *who loueth not God, with all his heart, and with all his ſoule, and with all his minde*. And ἡ ἁμαρτία ἐστὶν ἀνομία. 1. Ioh. 3. 4. euery the moſt *inſenſible ſtaggering*, (as *Caluine* ſoundly vrgeth) commeth

Pœnam temporalem tantùm, non autem ſempiternam exigere poſſit.
[a] *In 4. ſent diſt. 17.*
[b] *Tom. 4. diſp. 7. q. 4. part. 2*
[c] *Cenſura Colonienſis.*
[d] *In quartum ſent. d. 21. q. 1.*

cap. 3. 4.

commeth within the compaſſe of one of theſe circumſtances; what preſumption is it then in any *Baalamite*, to be hired to *bleſſe*, where the *Lord* hath *curſed*, and to ſay with *Ahabs prophets, Go vp and proſper*, when Gods Word hath told vs, we *ſhall ſurely fall*? But *Bellarmine* hath deuiſed certaine ſhifts, to delude all theſe euident places, as firſt *properly*, and of *themſelues*. Theſe are not *mandats* (ſaith he) but degrees *of the ſame commandement*. *Secondly*, ſuch *places* are not to be *interpreted* of veniall ſinnes, but of *mortall onely*, where finding in his owne conſcience, theſe *Figleaues* too narrow to couer ſuch apparent nakednesſe; he addeth *thirdly*, that we muſt not ſo *ſtrictly* vrge whatſoeuer the law hath enacted *againſt veniall ſins*, becauſe (which is his *fourth extraction* out of the *Schoole limbiques*) theſe are not againſt, but *beſides the law*: and leſt all this ſhould faile, he ſtrikes it dead at the laſt, with ſuch a qualification: Though *theſe veniall faults* may be *abſolutely called ſins*, and *are ſo tearmed in holy Scripture*; yet *perfectly* they are not ſo, being *conferred with mortall ſinnes, & idcirco ex ſolis iſtis vocibus, de rebus ipſis non eſt pronunciandum. And therefore wee muſt not ſpeake of ſuch matters, as the Word of God directs vs*, but attend (as it ſhould ſeeme) ſuch *circumſtances* as the *conſiſtory of Rome* ſhall preſcribe vs. But can ſuch *huskes* ſatisfie any one that hath a father to goe vnto? The Iewes *Maſſoreth* are thought too ſaucy, for diſliking ſome words in the old Teſtament, as offenſiue to modeſt eares, and adding their corrections in the margent, as though

Num. 23.

1. Kings 22. 6.

Lib. 1. de Amiſſ. grat. & ſtatu peccat. cap. 12.

Quamuis peccata venialia, ſi cum mortalibus conferantur, non ſunt perfectè peccata, abſolutè tamen peccata nominari poſſunt, vt in ſacris literis nominantur: lib. 1. de Amiſſ. grat. & ſtat peccat. cap. 12.

though the holy *Ghost* had not knowne how to expresse his minde. But these are piddling *criticismes* to the *Cardinals animaduersions*. With him, *mandates* must be *degrees of mandates*, and *contra*, shall be *præter*; he will haue a milder censure for *veniall sinnes*, or the *text* shall *stretch* for it. God saith plainly *yea*: he saies expresly *no*. But if such chaffe hold out waight in the *ballance* of the *Sanctuary*, what proofes may Scripture yeeld to conuince heretiques? or heretiques not peruert, to maintaine their owne fancies? The *Arke* and *Dagon*, *Christ* and *Belial*, *Bethel* and *Bethauen* may bee so vnited together. Antiquitie (I am sure) was little acquainted with such *subtilities*. Ποῖον ἁμάρτημα μικρὸν τολμέσει τὶς εἰπεῖν; who *dares to tearme* (saith [a] *Basil*) *any fault little*: *& væ vniuersæ nostræ iustitiæ* (saith S.[b] *Augustine*) woe to our best *works*, or *righteousnesse*, if *without Gods mercy*, *they come to a scanning*. *Euery offence* (according to *Gregory Nazianzen*) is the *death of the soule*, and clippeth it (in the *Latine Gregories* opinion) frō soaring aloft. And howsoeuer *Bellarmines* former shift may wind from these also: yet his owne men in reason should sit neerer to him. *Gerson de vita spirituali Anim. Lect.* 1[a]. opposeth himselfe purposely against this absurd distinction of the *Schoolemen*. *Richardus* seconds him: *Almaine thinks no otherwise*: *Roffensis ioines with them both*: *Durand* so prooueth, that euery sinne in his owne nature, is not only *besides*, but *against Gods Law*: that *Caietane* is faine to come with this old *Catholicon*, *simpliciter*, and *secundum quid*, to helpe out *Thomas* his Master,

[a] *Regul. Breuior. ad Interrog.* 4. ἀπεύθεια οὐκ ἐν τῇ διαφορᾷ τῶν ἁμαρτάτων ἀλλ' ἐν τῇ παρακοῇ *Ibid. Interrog.* 193.

[b] *Confess. lib.* 9. *c. vlt.*

2. *Sent. dist.* 42. *q.* 6.

Caietan. in Aq. 1. 2. *q.* 88. *art.* 1.

ſter, 1.2.q.88.art.1. & yet all will not ſerue. To haſten to a more profitable vſe, *Michael Baius*, not long ſithens *profeſſour* of *Diuinitie* in *Louaine*, acknowledgeth iuſt ſo much, that euery ſinne is *mortall in its owne nature*, as we contend for. And all the world may ſee, that theſe *Task-maſters* can ſhew no other warrant, for gathering *this ſtubble* of *veniall ſinnes*, in the ſenſe they vrge it, but only from the *Romane Pharaoh*, to make *bricke* in *Purgatory*. But this auailes not in *Gods* Court (Beloued) and therefore oure *plea* muſt be cleane altered. For *his thoughts* are *not our thoughts*, nor *his wayes our wayes*: Eſay. 55. 8. *Behold* (ſaith *Bildad* in the Booke of *Iob*) the *Moone hath no light*, and the *Starres* are *vncleane in his ſight*: and will a *worme*, or *a ſhadow*, *a bottle in the ſmoke*, ſtand vp to try titles with him in iudgement? *If thou, Lord, wilt bee extreme, to marke what is done amiſſe*, O Lord, *who may abide it?* That which *vineger* is to the *teeth*, *ſmoke* to the *eyes*, a *carcaſe-ſmell* vnto the noſe, a naked dagger to the heart: more is the *ſmalleſt faultring* of mortall man to the *infinite iuſtice of Almightie God*. Neuer can there be the like *antipathie*, or *deadly feud*, betwixt the moſt hoſtile creatures that euer were created, as betwixt the *Author of al goodneſſe*, and this *Diuels brat*, *ſinne*. It croſſeth his very nature, and he muſt needs cruſh it; it contemneth his prerogatiue, & therefore may not be tolerated. It threw the *Angels* out of heauen, *Adam* out of *Paradiſe*, burned *Sodom*, diſinherited *Sauls* poſteritie, plagued *Dauid*, rooted out the whole families of *Ieroboam*, *Baaſha*, and *Ahab*, plucked at length

Chap. 25. 5, 6.

Pſal. 130. 3.

Iude. 6.
Gen. 3. 24.
Gen. 19. 24.
1. King. 15. 29.
1. King. 16. 12.
2. King. 10. 11.

length the most *beloued Son* out of the bosome of his *Father*, to die ignominiously in the habit *of a seruant*. And yet such is our sensles stupidity, and vngratefull peruersnesse: we *drinke iniquity* like *water*, and distaste it not; acknowledge Gods heauy indignation against it, and regard it not; see the dungeon ready to receyue vs, the scourges to torment vs, the plagues to befall vs; and yet by any maner of repentance shunne them not. Who presumeth not on Gods mercy, as though hee were not iust? and is not bolder to offend this *King of Kings*, then the meanest neighbor or friend he hath? what examples terrify vs, or terrours effect, or effects declare, that we incline not to the position of *Dauids foole*, who hath *said in his heart, that there is no God?* After so long *teaching*, & often *hearing*, many *threats*, and often *punishments* by *famine, pestilence*, & *waters*, remaine there not *Chams* amongst vs, who dishonour their *parents? Ismaels* that *mocke*, and *Esaus* that *vow reuenge* against their fellow members, and naturall brethren; *Ioabs*, to *kisse*, and *stab*, *Absolons*, to *flatter*, and *rebell*, *Pharises* for *outsides*, and *Sadduces* for *beliefe*, that rate at a *messe* of *pottage*, their heauenly *birthright? Iudas* once sold his *Master* for *thirty pieces of siluer*: but we *often* part with him, and commonly for halfe the mony. What *sophistications* vse we not to gild ouer, and extenuate sinnes: not only to poyson our selues, but also to draw on others? To be *drunke*, and *frequent lewd company*, is now to be *sociable* and *Iouial*: *swearing*, a note of *resolution*: *gulling*, of a good wit: cheating, of a tried experience:

Psal. 14. 1.

rience: extorting couetousnesse of a *carefull prouidence*, and *damnable dissimulation* of a notable headed *politician*. How many of our greener yeers affect not rather the name of a good fellow, then of a good Christian? come at *Sermons* as at *plaies*, to *censure*, rather then to *practise*; and take vp all new *fashions*, both in *garb* and *complement*, except that *newnesse of life*, which our *Sauior* commendeth. But I tell thee (my good Christian brother) these leakes are not so little, but they may quickly *sinke thee*; the very touch of this *pitch* is sufficient to *defile*: and thou tread but on the *egges* of this *wily cockatrice*, thou shalt presently perceyue that there lurketh a *serpent*. Were the *Angels* punished *eternally* for sinning once, and thinkest thou to *stand out in iudgement* with so many transgressions? must our *thoughts* be scanned, & shall our *words* escape? or our *words* be condemned, and yet our *actions* pardoned? Be not *deceiued, God is not mocked*. Inclinations, motions, intentions, our most secret, and lightest sinnes, are as *Elies sonnes*, they will *breake* our *neckes*, if wee breake not off them. Gods *Word* is a *two-edged sword*, which must kill our *faults*, or vs; and if we stumble, & dash against the *Corner stone*, it will fall vpon vs, and *grinde vs to powder*. For as one sparke of fire may burne a whole Citie, and one naked place in an armed man (saith *S. Chrysostome*) giue way to a deadly wound: so the least graine of sinne vnrepented, may draw such mountaines of miseries vpon vs, which all that we can doe, or say, (without Gods infinite mercy) shall neuer be able to remoue. O

Mat. 21. 44

In Matthæ Homil. 35. Vid. August. in Ioan. tract. 12.

that

that we would therfore deale with theſe vanities, as *Ioſeph* did with his *Miſtris*, and breake out at the firſt aſſault, into this or the like contemplation: *Thus and thus hath the Lord done for me; he brought me into this world, to ouercome this world, that by contemning this, I might enioy a better. Doe not all creatures ſerue me, that I ſhould ſerue him? and haue I ought of mine owne, but onely by his bounty? how then ſhould I doe any wickedneſſe, and ſinne againſt him, who beholdeth my leaſt backſlidings, and will ſurely puniſh them? He ſpared not the naturall branches, and ſhall I haue an indulgence? hath his Sonne ſuffered to redeeme his enemies, and ſhall his enemies eſcape that contemne his Sonne?* No certainely (Beloued) hee is iuſt, as well as mercifull: if thou turne from his *ſtatutes*, thou ſhalt be *ouerturned*. In a day that thou *lookeſt not for*, and in *an houre* that thou art not *aware of*, the *ſnares of death ſhall ouertake thee*, and *paines* of *Hell* ſhall compaſſe thee *round about*. Thine *Aduerſarie* ſhall not onely *deliuer thee to the Iudge*, but the *Iudge deliuer thee to the Sergeant*: which is the *ſecond circumſtance* I before propoſed, and followeth to lead further your iudicious conſiderations.

Math.24.50. Pſal.18.

7 *The Iudge ſhall deliuer thee to the Sergeant.* This Iudge all conſent vpon to be *Chriſt*, to whom the *Father hath committed all Iudgement*. Ioh.5.22. For though the *Apoſtles* are ſaid alſo to *iudge*, Luk.22.30. and the *men* of *Niniueh*, Math. 12.41. yet this is but by way of *aſſeſsion*, or *approbation*, as the *Schoole-men expound* the former; or *exemplarily*, as produced to *conuince others*, who

Aquin.ſupplem. q.89.ar.1. Lomb.lib.3.d.18

In 12. Mat. haue lesse profited by greater meanes (as *Beza* and *Piscator* intimate of the latter) none hauing *absolute authority*, but he *to whom all power was giuen*, Math. 28. 18. Next, what this word ὑπηρέτης should signifie (for which Saint *Luke* hath πράκτωρ, the *Syriack*, גביא, the *Rhemists* and our last Translation, *Officer*, D. *Fulke*, *Minister*; some old Translations, *Doomesman*, and we here *Sergeant*) there is some small difference. S. *Ambrose* & S. *Augustine* would haue it to be the *good Angels*, because these are said, to *minister to our Sauiour*, in the *former Chap.* at the 11. verse; *to come with him*, *Chap.* 16. 27. *to gather the tares*, *Chap.* 13. 30. But *Chrysostome*, *Gregory*, *Theophylact*, *Hugo*, and *Abulensis*, together with the *Ordinary glosse*, doe thinke it rather the *Diuels office*. For these are the *cursed Iaylers* of the *damned*, which must accompany them *eternally* in *euerlasting fire*, Math. 25. 41. Both opinions are probable (saith *Bellarmine*.) *Piscator* ioynes them together: and *Buccasenus* shewes the reason. The *Goates* (saith he) are *deliuered to the good Angels*, to be *separated* from the *Sheepe*, and from thence to the *euill*, to be *tortured* for euer. Whence I gather in stead of many, this one generall obseruation:

Luk. 12. v. 58.

Vid. Bell. lib. 1. de Purg. c. 7.

Ibid.

In hunc locum.

That there shall be a Iudgement hereafter, wherein euery man shall receiue according to his workes.

8 I need not be curious in prouing this point, which is receiued as a *principle*, in the *Articles* of our *faith*. That *Sadduce*, which denies it, denies also *God*, and shall sooner feele it, then haue time to preuent it. *In a moment*, in *the twinkling*

1. Cor. 15. 22.

of

of an eye, at the *terrible ſound of the laſt Trumpet*, the *ſonne of man ſhall come in the cloudes of heauen, with all his holy Angels in power and great glory*: when the *Sunne* ſhall be *blacke as ſackcloth of haire*, the *Moone* like *bloud*, the *Starres* fall vnto the *earth*, as a *figge tree caſteth her leaues*, the *heauens depart as a ſcroll rolled*, and euery *mountaine and Ile* moue out of their places; when the *earth melteth*, the *ſea roareth*, the *elements diſſolue*, *nations howle*, all the world flaſheth with the terrible and all-conſuming *flames*, mentioned by the bleſſed Apoſtle S^t. *Peter*; then ſhall *we all appeare before the Iudgement ſeat of Chriſt*, Rom. 14. 10. that *euery man may receiue according as he hath done*, 2. Cor. 5. 10. And here (beloued) in a matter of ſo ſerious importance, it ſhould be idle for me, to breake out into the *mazes*, and *vagaries* of the *Schoole-men*: as to determine with the *maſter* of the *Sentences*, *that this laſt fire ſhall, as the firſt floud*, riſe iuſt *fifteene cubites* aboue the *tops* of the *higheſt mountaines*; or with *Nicholas de Orbellis*, that the *materiall Croſſe*, whereon our *Sauiour* was *crucified*, ſhould be carried (as a Mace) *before him*, when he commeth to Iudgement, or with *Aquinas* and the reſt of that ſide, that the *place* of this *Iudgement* ſhall *be in the ayre*, right againſt *mount Oliuet*, ouer the valley of *Iehoſhaphat*. Well ſaith *Artemidorus* in his *Onerocritiques*, *No dreames of a priuate man may haue a publike interpretation*. For what ſhould we ſpeake in ſuch *obſcurities*, that the Lord putteth not into our mouthes? That which *Lombard* hath of the *authority* of *Angels* in this buſineſſe, *Puto hoc non*

Math. 24. 30.

Reu. 12. 5.

2. Pet. 3. 10.

4. *Sent. diſt.* 47. *Ibid.*

In ſupplem. q. 88 *art.* 4.

4. *Sent. diſt.* 47. *Epiſt.* 24. *ad Hieronym.*

arte sciri, quàm videatur. I thinke it cannot be *knowne*, before it be *seene*, or at least reuealed; and S^t. *Augustine* somewhere of *originall sinne*, Neuer be so *inquisitiue*, how thou hadst it from thy *parents*, but labour to be *cleared of it* by the merits of thy *Sauiour*; may serue vs heere, to curbe our curiosity. Let it not be thy care to conceiue, *where*, and *when*, and with *what circumstances*, this iudgement is to be holden, but *there*, and *then*, and by *good assurances*, to bee deliuered from the horrible dammages thereof. Two kindes of *Iudgements* the *Scripture* mentioneth, on which wee may safely build. The first a *particular*, the second a *generall*. This for the *soule* alone, at euery mans seuerall departure, as that of *Diues* ad *Lazarus*, Luke 16.22.23. That for the *soule* and *body*, and *all men together*, at the *last day*, after the *vniuersall resurrection*, Heb. 9,27. The first respecteth vs (saith *Aquinas*) as *priuate persons*; the second as *parts* of *mankind*: neither shall that be recalled, or mitigated in the *second*, which was determined in the *first*: but rather *published*, what there was *priuately* passed, and what was in the *particular* begun, in the *generall* shall be consummated, by reuniting the soule and body euerlastingly together.

Vbi supra q. 88. ar. 5.

9 In both which, could we but thinke of with deliberation, the most strict, and seuere proceeding of Gods vnmoueable *iustice*, it would coole our courages, and take downe the presumption, that now so lauishly runs on in the score of Gods mercy. For though in this life, his *eares be open*

to

to the petitions of the penitent, yet hereafter when hee returneth to *execute Iudgement*, hee acknowledgeth that *he is a hard man*, *reaping where he neuer ſowed*, and *gathering, where he ſtrowed not*. Who for offending *a little one*, will inflict a heauier puniſhment vpon the guilty, then the *caſting him into the Sea*, with *a milſtone about his neck*, and for defect alone of a *wedding garment*, wil adiudge an inuited *gheſt*, to *vtter darknes*. And now (my beloued brethren) was *Adam* ſo hardly cenſured, (as it is thought) for one *Apple*? The *Angels*, for a *thought*: *Moſes* and *Aaron* for once *doubting*: all *Iſrael*, for *Achans* taking one *wedge* of *gold*: the whole *Tribe* of *Beniamin*, for forcing of *one woman*: and ſhall we thinke, in that *terrible Day* of the *Lord*, a day of *darkneſſe and dimneſſe*, a *day of clowdes, and ſtormes*, before ſo *iuſt* a *Iudge*, ſo many *accuſers*, for ſo *haynous, voluntary*, and *continued* crimes, it is poſſible for vs to eſcape vnpuniſhed? *Fœlix* trembled when *Paul* preached of *iudgement*: and *Lemnius* reports of a young man of the Emperour *Charles* his Court, who for horrour of the execution hee was the next day to ſuffer, in one night became white, both in his *head* and *beard*. But could wee but reſtraine a little our thoughts, to the meditation of theſe fearefull *Aſsiſes*, it would ſtop our lewd courſes (as the *light* from heauen did *Sauls*) and make vs to cry out with him, *Lord, what wilt thou that we doe?* For alas, how will all our *Gallants* and *Swaggerers* behaue themſelues in that perplexity? all our *hypocrites* and *extortioners?* all our *drunkards* and *Adulterers*, when the Iudge

Math. 25. 26.

Math. 18. 6.

Math. 22. 13.

Act. 24. 26.

Lib. 2. de complex. cap. 20.

Act. 9. 6.

ſhall come in this terrible maieſtie, this to *fanne*, this to *purge*, this to *ſeparate* the *corne* from the *chaffe*, the *wheate* from the *tares*, the *Sheepe* from the *Goates*, without *pity*, *pardon*, or *partiality*? which way will they beturne themſelues? what *Apologies* will they make? whoſe helpe and counſell can they vſe, in ſo deſperate and ſuddaine an extremity? who? where? what thing can yeeld conſolation? when the *Lord* once *bloweth* againſt them (as the *Prophet* ſpeaketh) *with the fire of his wrath?* Ezech.21.31. *Aboue* them (as *Anſelme* deſcribes it) an *angry Iudge*, ready to condemne them, *beneath*, a *gaping Chaos*, with griſly *fire* and *brimſtone*, eternally to ingulfe them; on the *right hand*, their *ſinnes* accuſing; on the *left* hand, *vgly fiends* to dragge them to execution; within, *a gnawing conſcience*; without, *lothſome companions*, the *world burning*, all *creatures amazed*, the laſt ſentence thundred out in this dreadfull manner: Math.25.41. *Goe yee curſed of my Father, into euerlaſting fire, prepared for the Diuell and his angels.* Vpon the pronouncing of which, what imagination can conceiue, or tongue of men and Angels expreſſe the ruthfull and diſmall departing of the damned reprobates? Parents, from their Children, Husbands from their Wiues, Brothers and Siſters from each other, ſo to be ſundred, that neuer pity, or comfort may afterward be expected? this is that which ſhould ſticke cloſer to the *brawny hearts* of our careleſſe worldlings, then *Ehuds dagger* did to fat *Eglons*: and awake them to looke about, whiles ſpace, and place is granted. Iudg.3.21. O my deare Chriſtian

ſtian brother, then thou ſhalt truly finde, that this is no Bugbeare, wherewith wee are threatned at this preſent: one *cup of cold water giuen*, one pleaſure abandoned, one iniury indured here in this world for *Chriſts ſake*, but eſpecially the *treaſure* of an *vnſpotted conſcience*, ſhall giue thee at that inſtant greater comfort, then all the dignities and delights of a thouſand worlds. But thou ſuppoſeſt this farre off, and therefore the leſſe regardeſt it. Senſeleſſe, and inconſiderate as we are! haue we beene ſo often deluded, and yet diſcerne not this laſt, and deadlieſt bait of that *old Serpent* the Diuell? It is not for vs (I confeſſe) to know the *times* and *ſeaſons*, *which the Father hath put in his owne power*: and therefore to particularize with ſome, that the [a] *Turkiſh Monarch* ſhall haue its *period*, iuſt 81. yeeres hence, and the *Papacy* 71. or with [b] others in like curioſity, that the *end* of *the world* ſhall fall, within the compaſſe of thoſe *doozen* yeeres betweene 1688. and 1700. is more then my *Algorithme* findes *demonſtration* for: yet if by a *cloud*, we may coniecture of a *ſtorme*, and by the *budding of the figge tree*, that *Summer* is neere at hand, warrantable it is to teach at this preſent, which the *Apoſtle* S. *Iohn* did 1500. yeeres ſithence, that *theſe are the* [c] *laſt times*, which how much longer they are to *laſt*, neither the [d] *Angels*, nor any creature can exactly *aſſure vs*. *Ionas* had for the *Niniuites*, [e] yet *forty dayes*: but for ought we know, within *forty houres*, this time may come, when time *ſhall be no more*. For what *ſignes* thereof are mentioned in *Scripture*, which are not

Math.10.42.

Act.1.7.

[a] *Brightman in c.9. Apocalyps. Ann.1696. vltimus eſt terminus Turcici nominis.*

[b] *Napeir prop. 14. c.116. Alſted. præcog. Theol. cap.16. vbi vid. plura de fine Mundi pag.526.*

[c] 1.Ioh.2.18.

[d] Math.24.36.

[e] Cap.3.4.

already *fulfilled*, or what ſummons haue beene omitted to warne vs to prouide? *Falſe Chriſts* were to come, and they haue beene diſcouered; *perſecutions to ariſe*, and they haue beene endured; *Antichriſt* to be reuealed, and behold, hee is conſpicuous, with his *Locuſts* and followers: *warres*, and *rumours* to trouble all the world, and they haue beene *felt*, and *heard*: *peſtilence*, and *famine*, *earthquakes*, and *ſtrange prodigies*, *falſe prophets*, and *falſe brethren*, *increaſe of iniquity*, and *frozenneſſe of charity*, what man ſo ſimple that ſpeakes not of, and daily almoſt complaines not? Two ſignes onely remaine which can be doubted of: The *preaching* of the Goſpell *throughout the world*, and the Conuerſion *of the Iewes to Chriſtianity*. But the firſt (according to moſt Writers) was accompliſhed in the *Apoſtles* time. For *went not their ſound out thorow all the earth, and their words vnto the ends of the world?* Rom. 10.18. or at leaſt now is, as *Io. Fredericus* (in a peculiar tract) hath ſhewed, by ſpreading the *Goſpell* amongſt the Eaſt *Indians*, and *Americans*. And for the latter, though *Chryſoſtome*, *Hilarie*, *Ambroſe*, *Hierome*, and *Auguſtine*, with diuers of our *new Writers*, very probably collect, that before the end, there ſhall be a *generall conuerſion* of the *Iewes*: yet *Caluin*, *Bucer*, and *Muſculus*, with diuers others of good note, expound that *Iſrael of God*, Rom. 11.26. (the onely place that intimates ſuch a matter) either *allegorically*, of the *faithfull*, or of ſome perſons, to be *conuerted* in all ages of the *Iewiſh* Nation: All falling at length on *Origens vncertainty* in this point.

2. Theſſ. 2.8.

Vid. Pareum in 11. cap. ad Roman. Dub. 18.

Vid. Marlorat. in Rom. 11.26.

Quis

Quis autem ſit iſte omnis Iſrael: what all that *Iſrael* is, that ſhall be ſaued, He onely knoweth, and his *Sonne* that ſaueth them. Small hope may therefore be grounded on ſuch *ambiguities*. To theſe if we further adde the Propheſie of *Rabbi Elias*, not diſliked by moſt of the Ancients, and the *Cabala* of *Rabbi Iſaac* on the firſt verſe of *Geneſis*, related by *Genebrard, Chronol. lib.* 19. which all driue at the period of 6000. yeeres. By the *Septuagints*, *Ioſephus*, *Euſebius*, *Auguſtines*, *Iſidores*, and *Alphonſus* the *Aſtronomers* account, this date is out already. And according to the truer ſupputation of thoſe that follow the *Hebrew text*, not far from finiſhing; the *times for the Elects ſake being to be ſhortned*. What is left therefore (B.) for vs, but to *watch*, and *be ready* (as our *Sauiour* counſelleth,) leſt our *Maſter come*, and the *Bridegroome paſſe*, and this *day as a Thiefe ouertake vs*, when wee are leaſt prouided of it? S^t. *Hierome* profeſſeth, that *whether he eate or drinke, or did any other thing*, this voyce did alwayes ſeeme to trumpet in his eares, *Surgite mortui, & venite ad iudicium, ariſe you dead, and come to iudgement*. And nothing can better vs more, then the remembrance of this like ſentence, vttered by our *Sauiour*: *Come, giue an account of thy Stewardſhip, for thou mayeſt be no longer Steward*. Certainely there can be in this caſe but two kindes *of deliuerings*; the *firſt, from our ſinnes*, to a better *eſtate*; the *ſecond, for our ſinnes*, to an incenſed Iudge. If the firſt befall thee, no happineſſe can be greater then thine; but if the ſecond, without redreſſe thou ſhalt be *caſt into priſon*:

son: which is the last *circumstance* I before proposed, and will hasten by reason of the time briefly to conclude.

10 *And thou be cast into prison.* בית אסורא saith the *Syriac, domum vinctorum*; to wit, by the *Sergeant*, to whom the *Iudge* deliuered thee. That which breeds here a scruple, is what this word *prison* should signifie. *Conueniunt similiter omnes* (saith *Bellarmine, lib.* 1. *de Purgatorio, cap.* 7.) All *Interpreters* concurre in this, that by this prison is meant *hell:* and thus farre he speaketh *ingeniously*. But marke the *poore shifts* of so great a *scholler*, to set vp his *Dagon* againe, that hath so often falne, before the *Arke of God*; hee is faine to *rake hell* it selfe, to finde out *Purgatory*. For this hee goeth onward, *In quo tamen multæ sunt mansiones; aliæ pro damnatis, aliæ pro his qui purgantur*. In this *hell* notwithstanding are many *mansions*, some for the *damned*, others for them which are to be *purged*. But a more *ample map* of this place, we haue in his *second booke* of Purgatory, and cap. 6. where hauing reiected 7. *opinions*, concerning this *subterranean Geography*, *the* eighth he borroweth frō *the Schoolemen*, and seemeth to approue, that this *infernum*, or *hell*, is a place within the *bosome*, or *bowels of the earth*, diuided (as the higher regions) into foure *parts*, whereof the lowest *sincke*, or *coalehouse*, is *hell*; next aboue that, *Purgatory*, then *Limbus infantum*, where children go, that die *vnbaptized*; aboue all, *Limbus Patrum*, where the *Patriarkes* were faine to lodge, before *Christs Passion*; but then were remoued, and the place left

left empty. This scantling of time will not permit me to examine all particulars, how our aduersaries could come to so perfect notice of all these places, as also so *distinctly* to vnderstand, what *persons* are there to be *purged*, and for *what sinnes*; how *grieuous* the *punishment* is there inflicted, by *deuils*, in a *corporall fire*, how long it shall *endure*, what *suffrages*, *masses*, or *indulgences* will *assuage* it, or *remoue it*, that the *soules* can neither *merit*, or *demerit* in such a case, that they are *alwaies certaine* of their *eternall saluation*, and this to be firmely *beleeued* as an *article of faith*; It will aske (I say,) more time, then your patience can allow me: I will strike therefore at the roote, and so passe along. To make all this good vnto vs, *Bellarmine* produceth 10. places out of the old Testament, and so many more out of the new. To all which in generall I answere: First, out of *Bellarmine* himselfe in the last chapter of his first booke of Purgatory: Where being vrged by *Peter Martyr*, and our men, that *Purgatory* is not found in scripture, and therefore can be no matter of *faith*; hath nothing to say but this, *Ad primum ergo respondeo, Non est necesse vt Scriptura vbique omnia dicat. It is not necessary that the Scripture should euery where mention all things*, especially where it may be patched vp with *Apostolicall traditions*. On which when *Bellarmine* also relyeth, for the proofe of this *Ignis Fatuus*; what doth hee, but in effect (as *Iunius* well notes against him) ouerthrow his scripture forces? Sith *traditions* take no place, but where scripture faileth,

Vid. Bellar. vbi supra.

In eundem locũ.

faileth, by his owne doctrine in his *first generall Controuersie*. But as that lunaticke *Thrasylaus* mentioned by *Horace*, and *Athenæus*, thought all the *ships* to bee his *owne*, that arriued in the *Hauen* at *Athens*: so whersoeuer there is *fire* doubtfully mentioned of in *Scripture*, our aduersaries straight conuey it, to heate *Purgatory kitchin*. Secondly, I answere in particular, to the *words* of my *text*, which he especially buildeth vpon. First, that they are *symbolicall* (as himselfe confesseth) and therefore according to *Aquinas* and their owne *Schooles, proue nothing*. Secondly, whereas this particle *vntill*, or *vntill*, may seeme to enforce a *deliuerance* from this *prison*, and so by some shew of consequence, *their Purgatory*, the *argument* being thus framed: *Thou shalt not come out, vntill thou hast paid the vttermost farthing; therefore, afterward thou mayest come out.* Saint *Augustine* (as he acknowledgeth) instanceth against this, both by that place of the *Psalmist*, *Sit thou on my right hand, vntill I make thine enemies thy foot-stoole*; as also in that of the *Euangelist*, *Ioseph knew not Mary, vntill shee had brought forth her first begotten.* Where the first implyeth not, that after *Christs enemies* were subdued, hee should sit on Gods right hand no longer; nor the latter helpeth the *inference of Heluidius*, that after our *Sauiours* birth, *Ioseph* knew his wife. Saint *Augustine* therefore concludeth, that *donec* in this place signifieth, *non finem pœnæ, sed continuationem miseriæ*: not *an end of paine*, but *the continuance of misery*; *Semper solues* (saith *Hugo* out of *Remigius*) *& nunquam persolues.*

Lib. 4. de verbo dei non scripto. Lib. 2. Epist. L. 12. Deipnosop. Conuenit inter nos & aduersarios ex solo literalis sensu peti debere argumẽta efficacia. Bellar. l. 3. de verbo Dei. cap. 3. Lib. 1. de purgat. c. 7.

Psal. 110. 1.

Mat. 1. 25.

ſolues. Thou ſhalt euer be *paying*, yet neuer *ſatisfie.* Which expoſition *Caluin*, and *Bucer*, and *Muſculus* doe not only embrace: but *Anſelme*, and *Beda*, *Thomas*, and *Gorram*, *Ammonius*, and *Auendado*, *Maldonate*, and *Ianſenius*, with I know not how many of their owne conſorts. But *Bellarmine* vrgeth this further, and therefore we muſt further follow him. *Exempla B. Auguſtini non ſatisfaciunt* (ſaith he.) *S. Auguſtines* examples, or *inſtances* ſatisfie not. For in the firſt; *Sit thou on my right hand, vntill I make thy enemies thy footſtoole*, although I cannot inferre, therefore afterward Chriſt ſhall not ſit on Gods right hand; yet this is a neceſſary conſequence, therefore there ſhall a time come, when *Chriſts* enemies ſhalbe made his footeſtole. So in the ſecond, *hee knew her not, vntill ſhe had brought forth.* Though I cannot gather, therefore he knew her afterward, yet this I may argue, therefore ſhe was to bring forth. And no other is the conſequent in this place, *thou ſhalt not come out, vntill thou haſt paid the vtmoſt farthing.* Therefore *there ſhall be a time, when the vtmoſt farthing ſhall bee paid.* But to this vtmoſt ſtraine of *Bellarmines* ſophiſtrie, a meane *Logician* may eaſily anſwer; that all this concludeth but a a *neceſſitie* of the thing to be done, not a *poſſibility* of the party to be able to doe it. *Oſtendit debitum ſoluendū* (which I take to be the meaning of *Piſcators* anſwer) *non debitorem ſoluendo:* If it argue the *debt* to be paid; it inricheth not the *debtour* to be *able* to pay it. So that by *equipollency* it falleth to be ſuch a *connexiue propoſition*: *If thou pay the vtmoſt*

vbi ſupra.

In. 26. ver. 5. cap. Mat.

most farthing, then thou maist be deliuered; which I deny any man can euer pay (hauing, by offending an *infinite God*, deserued an *infinite punishment*) and therefore must alwaies lie by it. For if *some paines* may satisfie Gods Iustice in *Purgatory*, for a small offence; should not greater paines proportionably in *hell*, do the like for a greater offence, and so by consequence, the *deuils themselues* (which was *Origens* errour) in time might bee freed? The *Fathers* father not (howsoeuer *Bellarmine* martiall them) this *glowing*, and *locall Purgatory*; but rightly vnderstood, are as far from it as it from truth. For they make it not a *hot-house* for the *soules of the elect*, farmed by the *Pope* to the *Deuill* at a yeerely racke rent: but *abdita quædam receptacula* (as *Lombard* hath rightly deliuered out of *ancient learning*) certaine *vnknowne places of repose*, where purged at their *dissolution from the body*, by vertue of *Christs passion*, they *rest from their labours in* expectance of the *complement* of that ioy, which they shall receiue *together* with the *body*, at the reuniting againe, in the *generall Resurrection*: wherefore Saint *Augustine* concludeth, *Non est vllus vlli locus medius, vt possit esse nisi cum diabolo, qui non est cum Christo.* Iust therefore as some *Geographers*, for prooving of a *blacke rocke* many hundred miles about, directly vnder the *North Pole*, send vs to *Gyraldus Cambrensis*; he to a *Priest* of *Norway*; the *Priest* to an *Oxford Magician*, who was carried thither to see it by the *Deuill*, if wee will beleeue the narration: So the best proofes of our *aduersaries* for their *Subterranean*

4. Sent. dist. 45.

Lib. de peccat. Merit. & Remiss. cap. 28. Vid. Tabulam. Mercat. vniuers.

nean Purgatory, come by many deductions, from the same *Author*; as it appeareth by the diuers *apparitions* they so confidently alleage for it. But we taking *parabolically* this *prison*, for no better place then *Hell*, may resolue without difficultie on this position,

That the wicked shall be turned vnto Hell, and all the people that forget God.

11 I take it in the words of the *Prophet*, *Psal.* 7.19. to cut off all occasion of farther proofe. The *vse* is a terrour to careless worldlings, that runne the *broad way* spoken of by our *Sauiour*, and neuer marke where it leadeth. Come on therefore, thou inconsiderate and retchlesse *Christian*, and looke before thou leapest, and if thou wilt needs to this prison, see thy entertainment. Horrible (out of doubt) was that *storme* of *fire* and *brimstone*, which consumed *Sodom*, and the Cities of the Plaine. And fearefull was that *seuenth plague of Egypt*, *Thunder*, and *Haile*, and *Lightning running* vpon the *ground*. And inferiour to neither, was that prodigious death of *Corah*, *Dathan*, and *Abiram*, when the earth opened her iawes, and *swallowed them aliue* into the pit with all their *goods and families*: but these are but a *preface*, a *sparke*, a *droppe*, a *nothing* to the euerlasting *tortures* of Gods extremest vengeance. Neuer *eye hath seene*, *nor eare hath heard*, nor heart of man hath conceiued the infinite bitternesse of these *last vials of wrath*. A *bottomlesse dungeon*, a *lake* of Gods *wrath*, a *poole* of *fire* and *brimstone*, a gastly שרר, *pitchy mysts*, *deadly fogges*, *hideous*

Gen. 19.3.
Exod. 9.23.
Num. 16.

hideous confusion, chaines of vtter darkenesse. Tophet prepared of *old, deepe, and large, burning with fire*, and *much wood, and the breath of the Lord* kindling it as a *riuer of brimstone.* These very *names* of this *Prison*, mentioned in Scripture, should daunt, and amate the most presumptuous worldling, that by altering of his course of life, he might auoide the thing it selfe. Of which, should I but farther relate the fearefull descriptions, frequent in *Fathers, and Schoolemen*, (wherein all notwithstanding come too short) I should not much racke your patience with horrour, by reason of mine owne *insufficiency*, as abuse it with *prolixitie*, by going beyond my time. O God! to depart from thee, to accompany the *Deuill* and *his angels*, to bee excluded *from heauen*, into *euerlasting fire*, alwaies scorched, and neuer consumed; euer dying, and neuer dissolued; sinking eternally, and neuer come vnto the bottome; weeping, gnashing, freezing, frying, without the least drop of hope, or hope of pity; I quake, and stop, and dare to go no farther. *O indignation of the Almighty, fall not vpon vs: for our flesh trembleth for feare of thee, and we are afraid of thy terrible iudgements. Wee acknowledge our lightest offences, to deserue thy eternall anger, and this prison to be due for our dayly transgressions: but spare vs, good Lord, for thy Sonne, who sparedst not thy Sonne for vs: let not the thought of our last end be so the last end of our thought, that by forgetting thy iustice, we neglect thy seruice, & presume in the least sinnes, to offend thy infinite Maiesty.* Heare vs, good Lord, for thy Church,

Church, and thy Church for thy Sonne, and thy Sonne, for both; to whom with thee, and the holy Ghoſt, three perſons and one God, be aſcribed all honour, power, and dominion, both now and euermore.

Amen.

5 SE 54

EPHESVS BACKSLIDING: CONSIDERED AND APPLYED TO THESE TIMES.

IN A SERMON PREACHED AT OXFORD, IN S^t. MARIES, THE tenth of Iuly, being the Act *Sunday*.

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Professor*, and Rector of *Exceter Colledge*.

IOHN 6. 67.
Will yee also goe away?

Imprinted at London by *Felix Kyngston*, for *Iohn Budge*, and are to be sold at his shop in Pauls Church-yard, at the signe of the greene Dragon. 1621.

BRITISH MUSEUM

TO THE RIGHT WORSHIPFVLL MY VERY REVEREND AND WORTHY PATRONE, Dr BODLEY, CANON OF EXCETER, AND Parſon of SHOBROOKE IN DEVON.

SIR,

BEing ouerruled by ſome friends to print this Sermon, not framed, nor intended to any ſuch purpoſe: my choyce was eaſier to whom I ſhould dedicate it. The world ſeeth how much I am bound to you, for the late reall kindneſſe conferred on me. For which, to ſhew my ſelfe thankfull by all honeſt meanes, the leſſe you expect it, the more I hold it due. Our *Sauiour*, who moſt auoided popular applauſe, *See thou ſay nothing to any man*, Mark.1.14. Luk.17.16.

Mat.21.12. miſliked not the *Samaritane*, that *turned backe to giue thanks*. And much it were to be wiſhed, that in theſe daies *thankes* would ſerue. But ſince *buyers* and *ſellers* Mat.26.15. haue broken into the *Temple*; *Judaſes* Act.8.18. *what will yee giue me*, and *Simon Magus' offering*, make moſt bargains for *Benefices*. Whereby God is diſhonoured, worthy men dis-hartned, hirelings preferred, good lawes deluded, holy things prophaned, the Church ſtained, the people ſtarued. The more remarkable therefore hath beene your free dealing with mee, & your religious kinſman's M. *Periam's*, with M. *Orford* of our Colledge. If ſuch Patrons might be patterns for diſpoſing the Lords portion, many in the conntry might bee better taught, and in our Vniuerſities ſooner imployed. My ſelfe with this fauour of yours am the more affected, becauſe it comes from my natiue countrey, to which my beſt ſeruices were otherwiſe deuoted. Beſides, it ſtands with a kinde of conueniencie (in my deſires at leaſt) that *Exce-*

ter

ter Colledge eſpecially, ſhould bee patronized from *Exceter*; from which it firſt had it's *name* and *Founder*, and for which it hath bred (as by Gods grace it ſhall continue to doe) ſo many men of worth. Concerning this enſuing diſcourſe, I haue little to ſay. It muſt ſpeak for it's ſelfe, now it appeares abroad. Iudicious is that poſition of Saint *Auguſtine*, *Mens liues are as their loues*: whereof *Bernard* giues the reaſon, becauſe *loue* is to the *ſoule*, as *waight* to the *body*, it caries it to his right place, if it bee rightly placed. As long as the *Larke* ſoreth vpward, ſhee ſings without danger of the Net: but ſtooping to gaze on the Fowlers deceitfull glaſſe, ſhe is quicly inſnared. We are all too farre inamour'd with the glympſes of things below; where the Diuels ginnes are alwaies in a readineſſe. Our anceſtors *firſt loue* was more wiſely fixed. My ſong therefore hath beene, *Returne, returne, O Shulamite, returne, returne!* Which howſoeuer may ſound harſh in ſome

Haud quicquam facit bonos vel malos mores, niſi boni vel mali amores, epiſt. 52. Amor eſt vis animæ, naturali quodam pondere ferens eam in locum vel finem ſuum, Lib. de nat. & dignit. diuini amoris cap. 1.

Cant. 6. 13.

mens cenſures; yet the better ſort (I truſt) will conceiue my meaning to be good. *He that runnes in a race,* (ſaith S. *Chryſoſtome*) *is not ſo much to eye the ſpectators,* as *the marke.* And, *Readers,* it cannot meet with more vnderſtanding, then it had *hearers.* Next to Gods glory, and the Churches good, if you accept it kindly, I attaine my ſcope: To whom it is due *firſt fruits,* from him that aſſuredly reſteth

Homil. 7. in ep. ad Philip.

From Exceter Colledge in Oxford, Auguſt 5.

Yours to diſpoſe in the Lord Ieſu,

IOHN PRIDEAVX.

EPHESVS BACK-SLIDING: CONSIDERED AND APPLYED TO THESE TIMES.

REVEL. 2. 4.

Neuertheleſſe, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.

THere is nothing ſo dangerous to the eſtate of a Chriſtian, that trauaileth heere from *Egypt* to the heauenly *Canaan*, as *ſpirituall pride*, and *carnall ſecurity*. For ſeeing that *all our life is but a temptation*, (as Saint [a] *Auguſtine* confeſſeth;) *great heede muſt be taken*, leſt *he that ſhould grow on from worſe to better*, by his careleſſe negligence *fall away from better to worſe*. This was the *Angels* caſe of *Epheſus*, as my * Text ſheweth; whom *he that holdeth the ſeuen Starres in his right hand*, and *walketh in the midſt of the ſeuen golden Candleſtickes*, (that

[a] *Nemo ſecurus eſſe debet in iſta vita, quæ tota tentatio nominatur, vt qui fieri potuit ex deteriore melior, non fiat etiã ex meliore deterior. lib. 10. Confeſſ. cap. 32.*

* Ver. 1.

(that is, [b] *vpholdeth the Ministers of his Word,* and *continually suruayeth his Churches, to repaire defects*) vouchsafeth in this regard to rowze by an Epistle. That seeing *vnsensible decayes* continued, in time proue *great breaches, slyding* leades to *falling, cooling* to *benumb'dnesse, drowzinesse* to *sleepe, slacknesse* to *defection, indifferencie* to *senselesnesse,* and a loathing of all Religion; *Ephesus* might looke about *from whence shee had falne, and repent, and doe her first workes:* lest the suddaine approach of her Lord should take her loytring, and by *remouing her Candlestick,* preuent her conuersion.

2 For the clearer passage to the words, some difference must bee reconciled among Interpreters, who are meant especially by the *seuen Angels,* to whom these *seuen Epistles* are in generall directed. [c] *Alcazar* the *Iesuit,* in his new painted *bulke* vpon this *Reuelation,* sayes, the *Bishops*; [d] *Pererius* his fellow (together with some Ancients, *Arethas, Andreas, Ansbert,* and *Anselme,*) think rather the *people*; S. *Ambrose, Haymo,* and *Beda,* ioyne both together: and this is best approued of our *reformed Interpreters.* For howsoeuer the *inscriptions* be to the *Angels* onely, who signifie (according to most) not celestiall spirits, but the *Pastors of those Churches,* yet the *contents* concerne their * flockes as neere as themselues, and therefore in the former Chapter wee haue, verse 11. *What thou seest, write in a Booke, and send to the seuen Churches which are in Asia.* Not that *it is all one to write to the Church, and to the Head and Gouernour thereof,* (as the [a] *Rhemists* hence would gather,

[b] *Seb. Meyer apud Marlorat. in hunc locum. Rhemist. Annotat. Viegas in* 1. *cap. Apoc. Sect.* 14. *Ribera ibid. Bulling. conc.* 7. *v.* 5.

[c] *Vestigat arcan. sensus in Apocalyp. Antuerp.* 1614 *lib.* 2. *Notat.* 1.

[d] *In hoc cap. disp.* 2. *Foxe, Fulke, Bullinger in hoc caput conc.* 6. *Viegas in hoc caput, sect.* 1. *Perer. in cap.* 1. *disp.* 15.

* *In tantum Angelorum nomine Ecclesias Catholicas voluit intelligi, vt iubeat Angelos pœnitentiam agere. Aug. in Apoc. Hom.* 2.

[a] *In Ver.* 1um. *not. marg.*

gather, to serue in, and intereſt their *Pope* to diſpoſe of all things:) but rather to expreſſe the bond betwixt the people and Paſtor, whoſe faults he is to reproue, or anſwere for; and therefore it ſtands him vpon, to communicate what hee receiues. Now this *particular Paſtor* heere of *Epheſus*, [b] *Lyra* would haue to be *Timothy*. *Ribera* labours to refute that out of *Metaphraſtes*; but *Pererius* and *Alcazar* take *Lyra's* part. Others name *Oneſimus*, ſome *Tychicus*. Be it either, or neither, it matters not, the Spirit of God being ſilent. For the beſt may grow remiſſe, and neede dayly inciting. As *Epheſus* here, the *Metropolis* of *little Aſia*, and glory of *Ionia*, famous amongſt the *Gentiles*, for her *ſituation*, and *Temple*, which (as *Plinie* reports) was 220. yeeres in building; famous amongſt *Chriſtians*, for Saint *Iohns reſidence*, and Saint *Pauls Epiſtle* vnto them; nay, which our *Sauiour* here commends in ſuch ample tearmes, for her *forwardneſſe in labour*, for her *conſtancie in patience*, for her *zeale in reforming manners*, for her *diſcretion in diſmasking Heretiques*, whoſe *conſtancie*, *patience*, *labour*, and that for a right end, *for his names ſake*, and that without failing or *fainting*, are ingeminated with good approbation, immediatly before my Text; may haue *ſomewhat* notwithſtanding, that is out of frame; their friends may ouer-ſee it, themſelues may ſcarce perceiue it, which the *flaming eyes* of Chriſt will pierce thorow to cenſure, *Neuertheleſſe I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.*

[b] *In hunc locum. Comment. in ver. 1.*

Vid. D. Ioach. Vadian. in epitom. l. Nat. Hiſt. li. 36. cap. 14. Euſeb. lib. 3. Hiſt. Eccleſ. cap. 18. Baron. Annal. Anno Chriſt. 98.

ver. 2.

ver. 3.

Chap. 1. v. 14.

3 As though with his beloued Spouse he had thus debated the matter: Thinke not, *Ephesus*, but I take notice of all thy doings and sufferings; thy labours please me well, I approue thy works, I pitie thy patience, and cannot chuse but commend thy discipline; but O that this first affection were seconded with the like alacrity! for doe not I perceiue thy coldnesse in deuotion, thy carelesnesse in Preaching, thy slackenesse in performing any deede of charity? Hast thou not begun in the *Spirit*, and now art sinking *backe* to end in the flesh? *Ephesus*, I loue thee, and therefore may not sooth thee; much good (thou seest) I speake of thee, yet *somewhat I haue against thee. I remember* the *kindnesse of thy youth*, it was hearty and thorow; but time hath cooled it, and thou art growne remisse. My *left hand is vnder thy head*, and *my right hand doth embrace thee, I dayly stay thee with Flaggons, and comfort thee with Apples*, as thou hast occasion; but thou hast *turned aside* to *the Flockes of thy Companions*, so that when I come with *my bedewed head, and dropping lockes in the night*, to finde my accustomed entertainment, saying, *Open vnto me, my sister, my Loue, my doue, my vndefiled:* thou tellest me, *thy coat is off, and thou canst not put it on*; that *thy feete are washt*, and *thou art* loth to *defile them*: such excuses thou hast to put me off, and make mee *withdraw* my *selfe*. Whereat though *thy bowels* are sometimes *moued*, yet stirring not to giue entrance as thou wert wont to doe; pretend what thou mayst, say what thou wilt, dissemble how thou canst, it is manifest

Cant. 2. 6. *Ibid.* v. 5.

Cant. 1. 7.

Cant. 5. 2.

Ibid. ver. 3.

Ibid. ver. 4.

manifest thou hast left thy first heat of affection. And this I take to be the complaint of our wronged heauenly *Salomon*, included in the words I haue read vnto you. The summe is,

4 *An Inditement of Ephesus for backsliding and security.*

Wherein obserue the
- 1 Exception, *Neuertheless*;
- 2 Accusation, *I haue somewhat against thee.*
- 3 Fault, *because thou hast left thy first loue.*

A Church militant cannot be without *Exceptions*; where *exceptions* are to be taken, *Christ sticketh not to accuse*; and *accuse* he doth neuer without a fault. The first sheweth *our infirmity*; the second, *our Sauiours integrity*, and the third, *sinnes malignity*. That wee may be *humbled* in the first, and *directed* by the second, to *correct* the third: Within these bounds I shall endeuour, by Gods assistance, and your Christian patience, to confine my meditations. *He that hath an eare to heare, let him hearken what the Spirit saith vnto the Churches*; to the Churches, as well of *great Britaine*, as those of *little Asia*. For howsoeuer we flatter our selues, our defections are more deepely to be *accused*, and *perfections* as subiect to a *Neuertheless*, the note of *exception* to *Ephesus*, notwithstanding all it's good parts; which falleth here in order to be first considered. *Neuertheless*. Reuel.2.7.

5 As in *Arts*, so in *Acts* of morality; few verities are so generall, that admit not *exception*. If a Church might plead immunity, *Ephesus* might here

here stand vpon *our Sauiours testimony*. For are not her *labours* in *peace*, and *patience* in *trouble*, (as *Aretius* well obserueth) once and againe repeated, and commended? Euill men should haue little ease in her, for *she could not beare them*. Dissemblers should not deceiue her, for shee would *try them, and finde them lyers*. The *beasts that assaulted her, shee fought with*; the *greeuous Wolues* that were prophecied *to enter amongst them*, shee endured and resisted. *Iezabel* preuailed in *Thyatira*, *Sardis* had *a name* without *life*, *Pergamus* was taynted with *Baalisme*, and *Laodicea's luke-warmenesse*, was lothsome to Gods stomake. *Ephesus* notwithstanding escapes all this, nay, her hate to the *Nicolaitans* for their *community* of *wiues*, and *promiscuous lusts* (as *Irenæus* and *Theodoret* obiect vnto them) is registred afterwards as an especiall commendation. What could a man here picke out, that hee might iustly censure? who would not esteeme such a Church, to be in the rode way to happinesse? yet when *Christ* comes with his *Fanne*, there is *Chaffe* found amongst the *Wheat*. *Much* is well, yet *somewhat* worse then it was, or ought to be; the good is fostered, the ill excepted at. *Neuertheless*.] Many things might be here gathered for our instruction; one especially from our Sauiours *manner* of *reproofe*, which may be a patterne vnto vs all in that behalfe: first, to take notice of, then ingenuously to confesse Gods graces in any (if any be found at all) before we be too busie with the imperfections of our brethren. For this puts the faulty out of suspition of bitternesse

In hunc locum.

ver. 2.

1. Cor. 15. 32.

Act. 20. 29.

ver. 20.
Chap. 3. 1.
ver. 14.

Chap. 3. 16.
ver. 6.
Lib. 1. cap. 27.
vid. Euseb. lib. 3. hist. Eccles. ca. 26. Theod. Heret. Fab. lib. 3.
Ignat. Epist. 9.

Richard. de Sanct. victor.
Viegas.

neſſe in the Reprouer, it encourageth men to do more, when ſomewhat is commended, & keepes them from deſperate reſolutions, by retayning them in a hope of a poſſible recouery. It breedes a loathing of ſin, by ranking it by vertue, whence it's vglineſſe is the more diſcouered, and his iudgement the ſharper cenſured, that embraceth ſo foule a Monſter, to the blemiſhing of thoſe good parts, which otherwiſe might highly grace him. Thoſe that will *fiſh* for *mens ſoules*, muſt looke how they bait their hookes: and too harſh an *increpation* (ſaith *Gregory*) is like an Axe, that flyeth from the handle, it may kill thy brother, when it ſhould onely cut downe the bryers of ſin. But this I note onely by the way, not purpoſely follow, as not ſo neceſſary for theſe ſoothing times, wherein moſt are rather too *pleaſing*, then *piercing*. *Epheſus* here ſo commended, and yet excepted at ſo mainely, directs vs more vſefully to this obſeruation:

Aretius.

Ferrum de manubrio proſilit, cum de correptione ſermo durior excidit, &c. Curæ Paſt. part. 3. cap. 10.

That the beſt Churches may be ſubiect, and are lyable to exception.

6 It is vſuall with the *Fathers* to *compare* the *Church* to the *Moone*, in regard of her viſible changing, like to the others *waxing* and *waning*. But the ſimilitude holds as well, in reſpect of her borrowed light, and ſpotted face; all the beames ſhe reflecteth to the world, are darted vpon her by the Sunne of righteouſneſſe; and yet by reaſon of her vnequall temper, in her brighteſt ſhining, ſhe appeareth ſpotty. Her ſelfe acknowledgeth ſo much, Cantic. 1. 5. *I am blacke, but comely (O yee daughters*

Ambroſ. lib. 5. Epiſt. 31. Aug. in Pſal. 10. & 104.

daughters of Ieruſalem(as the Tents of Kedar, as the Curtaines of Salomon. Whereupon Saint *Auguſtine* commendeth this rule of *Ticonius* the *Donatiſt*, which hee calleth, *De permixta Eccleſia.* Whereby (ſaith he) the Scripture, by reaſon of the *temporall communion* betweene the *godly* and *wicked*, attributeth that promiſcuouſly to either, which originally groweth but from the one. *Salomons Curtaines* (indeed) *belong to the Church, but Kedars Tents are Iſmaels, who may not inherit with the free borne:* yet the *Beloued* conſiſting of both, hath the titles of both, thoſe ſpots will not out; there will be ſuch a *ſpeckled breed*, as long as the *flockes caſt* their *eyes* on motly vanities, in the *gutters* of this world. All the types in holy writ, whereby the Church is ſhadowed vnto vs, moſt euidently ſhew ſo much. The *floore* hath in it *Wheat* and *Chaffe*, Math. 3. 12. The *net good fiſh and bad*, Math. 13. 47. See but into the nuptiall banquet of the Sonne, is not there one found without a *wedding garment?* Was there not a *Cham* and *vncleane beaſts* in the *Arke? fooliſh Virgins* amongſt the *Brides Attendants? Goates* in the great *Shepheards Flocke?* And in his ſtately Palace, *veſſels* as well to *diſhonour* as *ſeruice* and *glory?* So that, that of the *Angell* to *Eſdras*, may here paſſe for *Canonicall, when thou askeſt the earth, it ſhall ſay vnto thee, that it giueth much mold whereof earthen veſſels are made, but little duſt that gold commeth of: euen ſo is the courſe of this preſent world,* and the Churches caſe in this preſent world. Thus the *Corinthians* were *polluted* with an *inceſtuous*

Lib. 3. de Doctrin. Chriſt. c. 32.

Mat. 22. 11.
Gen. 7.
Mat. 25. 2.
Ibid. ver. 32.
2. Tim. 2. 20.
2. Eſd. 8. 2.
1. Cor. 5 1.
Ibid. cap. 15.

ſtuous perſon, and troubled with *Sadduces*; the *Galatians bewitched*, the *Romanes*, *Coloſſians*, and *Theſſalonians*, had *haughty ſpirits*, *brabbling Sophiſters*, *brethren* that *walked diſorderly*, crept in amongſt them. But what neede I looke back ſo ſo farre? Appeare there not heere amongſt theſe *ſeuen Aſian Churches*, an odious company of *Nicolaitans*? Hath not *Satan* here his *Synagogue* and *ſeat*? *Balaam* and *Iezabel*, their Bawdes and Panders? Reade we not of *depths* of *Satan*? *Names of thoſe*, that make a ſhew *to liue*, *without life*? *Lukewarmneſſe*, and *vaunting*, and ſenſleſneſſe, among ſo many eſpeciall commendations? The *Fathers* teſtimonies for this point, are not *ſentences*, but *volumes*. It is the maine ſcope of Saint [a] *Hierome* againſt the *Luciferians*, and of Saint [b] *Auguſtine*, againſt the *Donatiſts*, and *Pelagians*, to proue that it is a poore pretence, to make a *Schiſme* in the Church, in regard of ſome *diſlikes*, which might, and ſhould be amended. For at what time was it euer ſo free, that no *exceptions* could be taken? *As a Lilly among thornes, ſo is my loue among the daughters. Non dictum eſt* (ſaith Saint [c] *Auguſtine*) *in medio alienarum, ſed in medio filiarum*; *It is not ſaid amongſt ſtrangers, but amongſt the daughters.* The *ſonnes* of her *mother againſt her*, [d] *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, in one Nation; the [e] *father* againſt the *ſonne*, and the *mother* againſt the *daughter*, in one houſe; [f] *Eſau* ſtruggling with *Iacob*, in one wombe; nay, the [g] *naturall man* againſt the *ſpirituall*, in the ſame members. And yet if we would goe farther, wee

Gal. 3.
Rom. 12. 2, 16.
Coloſſ. 3. 8.
2. Theſſ. 3. 6.
ver. 6. & 15.
ver. 9. & 13.
ver. 14. 20.
ver. 24.
cap. 3. 1.
cap. 3. 16.

[a] *Tom. 2. Orthodox. & Luciferian Dial.*
[b] *Tom. 2. Epiſt. 164. ad Emeritum Donatiſt. Tom. 7. Contra epiſt. Parmen. lib. 3. tom. 7. cont. Creſcon. grammat. lib. 3. cap. 37. 38. lib. 1. de ciuit. Dei ca. 35. & paſſim alibi præcipuè, tom. 7.*
Can. 2. 2.
[c] *In Pſal. 99.*
[d] Eſaiah 9. 21.
[e] Math. 10. 35.
[f] Gen. 25. 22.

[g] Rom. 7. 23.

may chance to meet with δίψυχον, *a double-soul'd man* (if I may so speake) by reason of vnstable distractions in the same minde. To such a *lunacie* are subiect all things vnder the Moone. Whiles wee *dwell* with *Mesech* (as *Dauid* complaineth) some *enemies to peace* will bee sure amongst vs. There will be alwayes *tares* to be *weeded*, *vlcers* to be *cured*, *ruines* to be *repayred*, *rents* to be *amended*, *sinkes* to be *purged*, *Leapers* to be *clensed*, *manners* to be *reformed*, *controuersies* and *heart-burnings* to be *taken vp* and *composed*. And the reasons for it are diuers; that the *Elect* might be *imployed* and *tried*, *Reprobates* left *vnexcuseable*, Gods *strength* appeare in our *weakenesse*, & his *mercy*, and *Iustice*, in such *variety* of *obiects*. Otherwise how should the *Church* be *militant* without an Aduersarie? Or why should it daily pray, *Forgiue vs our trespasses*, if here it might attaine to be freed frõ all *exceptions? Go therfore* (saith the Lord to *Ezechiel*) *and set a marke vpon the foreheads of the men that sigh, and that cry for all the abominations that be done*: not about the suburbs onely, *but in the midst of Ierusalem?* For how should *Ierusalem* be vntainted? seeing of *two men* together *in the field*, the one should be *receiued*, the other *reiected*, *of two women grinding at the Mill, the one should be taken, the other left*. What place more secure then *our beds?* (as S. *Augustine* sweetly amplifieth) yet thence it also followeth, that *of two men lying together, the one shall be taken, and the other left*. Thus the Church must *beare* those whom she cannot *discerne*; and *lament*, what shee cannot *amend*: shee must not make

h Iames 1.8.

Psal. 120.5.

1. Cor. 11.19. Rom. 2.1.

Zanch. lib. de Relig. Christ. cap 24. thes. 11. Aug. lib. 2. Retract. cap. 18. cap. 9 4. Aug. Tom. 2. ep. 164. ad Emeritum Donatist. Mat. 24.40. In Psal 99. Luke 17.34.

make *a rent* in the *coate* that is *ſeameleſſe*; it is reſerued for the *Angels* only at the *laſt day*, betweene the *Sheepe* and *Goats* to make a *ſeparation*.

Mat.13.41. & 25.32.

7 How then can ſome fanaticall ſpirits of our daies, with any ſhew of reaſon be excuſed (Beloued) who, vpon *diſlike* of our *diſcipline*, and ſome *ceremonies* they fancy not, retire themſelues to *conuenticles*, from their *naturall mother*; where they haue almoſt, as many ſects, as ſectaries, one *teſtifying* (as they ſpeake) *againſt another*, with no leſſe gall, then giddineſſe? But theſe *Saturnine*, and *melancholy-complectioned wanderers* (as *Zuinglius* iuſtly tearms them) are fitter for a Phyſician to purge, then a Diuine to confute. Their reaſons are long ſithence anſwered by the *Fathers*, againſt *Donatus*, *Nouatus*, *Lucifer*, and *Audius*: I will touch therefore at them only, and ſo paſſe along. They reckon vp *diſorder* in our *Diſcipline*, *corruption* in *manners*, *ſuperſtition* in *Ceremonies*, and the *vnworthy comming* of all ſorts to the *receiuing* of the *Sacraments*. But theſe things can only be matter of reproofe, not ſufficient, or efficient cauſes of ſeparation. When *from the ſole of the foot*, to the *crowne of the head*, no *ſoundneſſe was found in Iſrael*, did *Eſaiah* flye to rayle, or rather ſtay to preach? All the *wayes* (crieth *Ieremiah*) are *polluted* with the *whoredomes*, and *filthy luſts* of *Iuda*; where he continueth notwithſtanding to *lament*, not perſwadeth to *forſake*. So our *Sauiour* balked not the proud *Phariſes*, or poore *Publicanes*, that *needed the Phyſician*; and S^t. *Iohn* leapt out of the *Bath*, (as *Irenæus* reports it) not out of the Church where-

See Bernards ſeparatiſts ſchiſme & plain euidences, together with D^r. *Hals Apologie againſt Brownifts, Lib. de Baptiſt. Donatus ſeparated for ſome bad ones in the Church. Nouatus and Lucifer, for want of ſtrict diſcipline. Audius for ſome leſſer abuſes as Epiphan. witneſeth, Hæreſ. 70. Morneus de Eccleſ. cap. 2.*

Eſa.1.6. Ierem.3. Mat.9.12. Mat.2.17.

wherein he found [a] either *Ebion*, or *Cerinthus* the Heretike. But the *Church* (say they) *must be pure without spot or wrinkle*, Ephes. 5. 27. True (sayth S^t [b] *Augustine*) *ad hoc est electa, non, vt iam sit talis, sed quæ præparetur.* It must striue so here to be, and shall be so hereafter; but yet it is not; saue onely in desire, and Christs acceptation. So Saint [c] *Bernard* out of Saint [d] *Hierome*, the *Apostle speakes not of the Church which now is, but of that which shall be after the Resurrection.* The *end is here expressed, which Christ driues at*, (saith iudicious [e] *Caluine*) *not that which is performed for the Church already.* But doe not the [f] *Prophets* (say they) charge vs to fly *Babylon*, and all the *abominations* of *Antichrist*, lest we *bee partakers both of her sinnes, and plagues?* Most true; and we haue done it, not so much by a [g] *locall separation*, as a *necessarie renuntiation*, not of the *good* shee *hath*, but of the *poyson* shee *hath added.* Here then commeth their *Hebrew song*, which *they sing in a strange land*, being the maine obiection they alwaies harpe on. If you (say [h] they) might shake off Rome for the *Antichristian leprosie*, whereof shee would not be *cured*; why might not we doe the like by you, for the *Babylonish garments*, which yet you retaine as the execrable thing amongst you? The case would proue farre different (Beloued) if these reformers had but the patience to discusse it. For first, our refraining, rather then separation, from Romes communitie, was for knowne, and conuinced abominations, of [i] *prodigious tyranny, manifest. heresie, open Idolatrie*, where-

[a] *Authors differ in this Relation see Iren. l. 3. c. 3. Euseb. Hist. lib. 3. cap. 22. Theod Hæret. fabul. lib. 2. Hieron. in scrip. Eccles. de Ioh. Baronium Tom. 1. anno. 74.*

[b] *Lib. 1. Retrac. c. 19. & l. 2. c. 18.*

[c] *Ser. 3. de Fest. omnium Sanct.*

[d] *In Hieremi. cap. 31.*

[e] *In hunc locum*

[f] Esai. 48. 20. Ier. 50. 8. & 51. 6. Reu. 18. 4.

[g] *Iunius in lib. singular. præpos. controu. 4. general. Bellar. c. 17. A papatu, non Ecclesia; ab Idolis, non templo; à tyrannidè, non republica; à peste, non vrbe, recedimus, planè coalituri quam primum Antichristum cum prauis humoribꝰ euomuerit. Mornæus de Eccle. cap. 10.*

[h] *Ainsworth against Bernard. Robinsō against Dr. Hall.*

[i] *Armin. thes. 22ª.*

whereunto we were *commanded by the holy Ghost, directed* by the *Fathers*, and *Councils, admonished* by their *owne men*; as [k] *Zanchius* iudiciously proues, and these our wayward brethren cannot choose but acknowledge. Betweene whom and vs, the quarrell is farre otherwise; we say, for things *meerely indifferent*; they finde very *doubtfull* and *controuersiall*. Secondly, our reformation was orderly by the Magistrate, authorized by God in that behalfe: theirs tumultuous, as neere to rebellion, as without warrant. For as in Religion, the body is one thing, the skirts and outward gouernement another; so in reformation, priuate profession is one thing, and publike iniunction another. Profesſe the grounds of Religion I may and must, either without, or before, or against my Prince; but to reforme in publike gouernement, where something is truly amisse, who giues mee warrant? Did the *Israelites* attempt it without *Iosiah?* or *Nehemiah* without *Artaxerxes?* or *Zerubbabel* against *Cyrus?* In those times (indeed) the Prophets propheſied, but built not, they directed, but corrected not. Euer their *hearts smot them*, in but meddling with the skirt of the Lords Anointed in this behalfe. Whom if they could not win to redresse all abuses; they held their duties discharged, and the fault transferred on the hinderers; whom they staid to pray for, not forsooke to disgrace. Whence ariseth a third difference betwixt our renouncing *Rome*, and these mens leauing vs. Wee were neuer the *Popes subiects*, as they were

[k] *Lib. de Religione, cap. 24. thes. 17. 18, 19.*

2. Chron. 34. Nehem. 2. Ezra. 1.

Queene *Elizabeths*, and are now King *Iames'es*. Our Forefathers (indeede) acknowledged a certaine preeminence of that See; but it was but as a matter of courſe, and courteſie, at moſt of humane conſtitution, not of neceſſity, or obligation by the Word of God. And is it all one to ſhake off thy lawfull Magiſtrate, to whom God ſubiecteth thee, and thy deboſht companion, or whoriſh neighbour, with whom thou mighteſt euer haue ſtood in equall tearmes? Adde to this the incroaching of the *Papacy*, as much vpon the *Prerogatiues* of Commonwealths, as the *Liberties* of the Church: If the like could be obiected to vs, wee ſhould be content to harken. Laſt of all, wee were preſſed in Popery, to aſſent to their blaſphemous hereſies, and damnable Idolatry; no man might be ſafely ſilent, or refraine in thoſe acts, which were moſt againſt his conſcience. Now theſe men cannot complaine of the like hard meaſure amongſt vs. The refuſall of conformity brings no man to the ſtake; it ſtops only in ſome *courſes*, ſome dangerous *priuate Spirits*, from wrangling about circumſtances, to vnite all againſt the common aduerſarie, that ſtrikes at the foundation. For who euer tooke diſcipline to be more eſſentiall to the Church, then *Order* in an *Army*, or a *Hedge* to a *Vineyard*, or *Proportion* in a *Body*, or a *Hemme* to a *Garment*? An Army, Vineyard, Body, Garment, may be, but perfect and well it cannot bee, without theſe things. Now a diſcipline they acknowledge amongſt vs, but not right.

Zanch. de relig. cap. 24. theſ. 16.

Dr. Hall Decad. 6. Epiſt. 5.

right. Say it were ſo, (which they ſhall neuer be able to proue) wilt thou forſake thy houſe, becauſe the wall is mudde? or leaue thy vineyard, becauſe the hedge in ſome places is ruinous? doth a gheſt inuited to a banquet, ſtraight leaue the table in a fume, for the miſplacing of a trencher, or napkin, or becauſe ſome diſh is not ſerued in aright? Diuers moderate ſpirits there remaine among vs, who perchance approue not all our ceremonies, yet runne not to *Amſterdam*, as holding ſuch a *remedy* more * *dangerous then the cauſe*. The diſciples of Chriſt (I am ſure) tooke wiſer courſes, when the brethren had a controuerſie amongſt them about legall Ceremonies, Act. 15. the *Apoſtles* and *Elders* came together to conſult, that *priuate ſpirits* might be *tried*, and the *Spirits* of the *Prophets ſubiected* to the *Prophets*. Who if they giue no ſatisfactiõ (as too oft it hath falne out in Popiſh conuenticles,) a faction crying downe the truth, and the moſt, the beſt, no poſting is preſcribed to the *Popes inerrability*; or *ſeparation* allowed, to the wronged partyes; but the Apoſtles rule is to bee followed, Philip. 3. 16. Firſt the ground muſt be ſearched, wherein the agreement is, and *whereto* we *haue already attained*; then followeth walking ſo farre by the *ſame rule, minding the ſame thing*. In which walke when we come to the point of parting, croſſe waies muſt not be taken, or ſchiſmes raiſed, but the *perfect* muſt forbeare the weaker, and expect Gods good pleaſure, who *will reueale* in due time (as the Apoſtle there promiſeth) to thoſe that

* *Nulla poteſt à ſchiſmaticis tanta fieri correptio, id eſt, emendatio, quanta eſt ſchiſmatis pernicies, Tertul. de Præſcrip. cap. 60.*
1. Iohn. 4. 1.
1. Cor. 14. 32.

Vid. Parei. Iren. cap. 12.
Τῶ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

Ver. 15.

are *otherwise minded*, as much as concerneth his children to vnderstand. Thus *Cyprian* behaued himselfe, in regard of the *Donatists:* who, though he dissented from the *Catholikes* in the point of *rebaptization*; yet hee forsooke not the vnity of those Churches, which censur'd his opinion, to associate himself to a company of Schismatikes. Saint *Augustine* saith, that God permitted him so to fall, that his example might more benefit the Church, in *maintaining vnity*, then his Iudgement hurt it, in defending the errour of rebaptizing heretikes.

Vid. Aug. Tom. 7. in Donatist. sparsim per libros sex.

De Baptismo contra Donatist. lib. 7. cap. 49.

8 Thus he that *bringeth light* out of *darkenesse*, maketh scandals, the triall and triumph of his chosen. *Infidels* he proposeth to be *conuerted by them*, *Heretikes* to be the touchstone of our *doctrine*, *Schismatikes* to be the *credit* of our *constancy*, *Iewes* to bee the foile of our beauty; some must be *inuited*, some *excluded*, some *left*, some *led* on by our euen carriage: so many *taskes* are laid vpon the *few labourers*, who in the Lords great *harueſt* shall euer finde no lesse to suffer, then do; both scowring them from idlenesse, and ministring matter of conquest, according to that of Saint *Augustine*; Open enemies, and false brethren, benefit most commonly the Church by the prouidence of God; *Non verum docendo quod nesciunt, sed ad verum quærendum carnales, ad verum aperiendum spirituales Catholicos excitando.* It was *Lucifer* the heretikes peruersenes, that drew S. *Hierome* vnto the stage; the wickednesse of *Iulian* that brought *Cyrill* to write; *Arius* stirring, that cleared

Aug. de vera Religione, Tom. 1. cap. 6.

Idem. ibid.

Ibid. cap 8.

cleared the *article* of the *Trinity*, by Great *Athanaſius*; *Pelagius wilfulneſſe*, that edged on Saint *Auguſtine* to ſift and diſcouer ſo narrowly the frailety of *mans free* will. And to touch a little on our latter times, were it not the *Munkes abſurdities*, that firſt ſet *Luther* a-worke? the *Schoolemens mixtures*, & *brabbles*, that occaſioned *Caluin*, *Martyr*, and the reſt of our worthies, more cloſely to ſticke vnto the text? Seldome there threatneth a *Goliah*, but a *Dauid* ariſeth; or a falſe heart forſaketh his ſtation, but preſently ſome one or other is ready in the *gappe*. So our *Harding* yeelded vs a *Iewell*, our *Campion* an *Humfryes*, our *Stapleton* a *Whitaker*, our *Martin* a *Fulke*, our *Hart* a *Rainolds*: to ſpare the modeſtie of the liuing, who take the ſame courſes. And I make no doubt, but that *Socinus blaſphemies*, *Arminius ſubtilties*, *Vorſtius nouelties*, *Bertius quiddities*, ſhall rather bee an occaſion of farther clearing, then ſhaking the ſettled truth amongſt vs; as the clamours of the *Vbiquitaries* haue beene, for the *Sacrament*, *grace*, and *predeſtination* in the reformed Churches of *Germanie*. Courage, courage therefore (my deare Chriſtian brethren) we ſee the *ground* whereon our *lot* is *falne*. Whatſoeuer now hapneth, hath beene foretold, and foreſampled, and therefore ſhould be the leſſe offenſiue, becauſe ſo well foreknowne. Our taske remaineth, to *gather* with *Chriſt*, not *ſcatter* with the *enuious*, or *ſeparate* with the *male-content*; and when we haue done our beſt, yet *ſomewhat* may be obiected, that maketh againſt vs. The *accuſation*

Luk. 11. 23.

tion of *Ephesus*, and second member of my text; whereof I will endeuour to gather *somewhat*.

9 Ἔχω κατὰ σοῦ] by an vsuall *Ellipsis*, for Ἔχω τί κατὰ σοῦ, *I haue against thee*, for I haue *somewhat* against thee, or to accuse thee of: as both *Beza* and *Camerarius* obserue. Men may ouersee much, or dissemble what they see, or please themselues with the present, or be misinformed by others; but our Sauior deales more roundly & soundly. I haue (saith he) not a suspicion only, but *somewhat*, as before for *Ephesu's* commendation, so here *against her*. Sweet *Iesus*! art thou become an accuser? wilt thou our onely Aduocate bee *extreme to marke what is amisse?* It's *Satãs* office to *winnow*; thy prayer was wont to be, *that the faith of thine might not faile:* and may *somewhat* now incense thee, that hast paid the *ransome for all our sinnes*? But *feare not little flocke*; he that *strikes*, will *heale*. This *somewhat* through his mercy will proue as much as nothing. *Satan* accuseth through malice, to condemne; but Christ through loue, to amend thee. *Non deserit ad pœnam*, (saith *Richardus à Sancto Victore*) *sed monet ad pœnitentiam*. His accusations are instructions, his chastisements peace, his *precious balmes* shall neuer *breake our heads*. As a *Surgeon* being to lance his best-beloued child, he long *handleth softly* (saith *Gregory*) *before he strikes*, and then *cutteth* and *weepeth*, and weepeth, and *cutteth againe*, (as Saint *Bernard* feelingly expresseth it;) otherwise *sparing* would bee *spilling*, in such a pleurisy, which cannot bee cured without letting blood; so this

In hunc locum, vid. Bezam in Mar. 6. 19. de phrasi Ἔχειν κατά τινος.

Luk. 22. 31, 32.

In textum.

In Ezechiel. homil. 11. Non parcit, vt parcat, non miseretur, vt magis misereatur, Hieron. in Ezec. cap. 7. 4.

this *great Physician* of our soules will not sticke to reproue *any thing*, where *something* may grow, to set *all things* out of order. Whence I infer, that

The smallest faults in the Church are not to passe vncontrouled:

No toleration is to be granted for any thing that is amisse, either in Pastor, or people.

10 As the *plague* is in the body, so is *sinne* in the soule; nothing sooner infecteth, spreadeth, killeth: being like a bemired Dogge, that in fawning, defileth; speedier then a *graine* of *Mustard-seed*, from the least *seed*, becomming the *greatest amongst hearbes*. Not to quash therefore in the *egge* this *venomous Cockatrice*, is to *foster* it against our selues, till it be vnconquerable; and not to *purge* the least *leauen thereof*, is to *endanger*, and corrupt the whole *masse* of goodnesse. In regard whereof, the *walker amongst the Candlesticks*, with the *two-edged sword* in his mouth, hath furnished out his Prophets to be fit for such a purpose. One hath his *forehead as an Adamant, harder then a flint, not to be dismayed at mens proud lookes, howsoeuer they be hard-hearted, and impudent*, Ezech. 3. 8. Another is a *fenced brazen wall, not to be preuailed against*, Ierem. 15. 20. And hence grew the resolution of poore silly Prophets, not to fauour the least offences in the greatest persons. *Samuel* is bold with *Saul*, *Wherefore didst thou euill in the sight of the Lord?* 1. Sam. 15. *Nathan* with *Dauid*, Wherfore hast thou *despised the commandement of the Lord?* 2. Sam. 12. So *Hanani* to

Mat. 13. 31.

Verse 19.

Verse 9.

Verse 9. to *Asa, Thou hast done foolishly*, 2. Chron. 16. *Azariah* to *Vzziah, It pertaineth not to thee, Vzziah, to burne Incense to the Lord*, 2. Chro. 26. *Iohn Baptist* to *Herod, It is not lawfull for thee, to haue thy brothers wife*, Math. 14. No sinne *in his owne nature*, may passe heere for *veniall*; (as the [a] *Romanists* sooth there Popelings;) nay *concupiscence* it selfe, so extenuated by the [b] *Schoolemen*, and pargetted ouer by the [c] *Iesuites*, must here come vnder the lash. For Gen. 6. 5. is not *exception* taken to the very *imagination of the thoughts?* Doth not *Dauid* acknowledge the *wickednesse* of his *shaping*, and *pollution* of his *conception*, Psal. 51? And that *chosen vessell S. Paul*, fiue times in the sixth to the *Romanes*, sixe times in the seuenth, and three times in the eighth, disclaime, by the name of sinne, our *originall corruption?* What fault more pardonable in these our dayes, then the *remisnesse* of a father to *vntoward children?* Or the carefulnesse of a *young man*, to hold his owne? Or the *forwardnesse* of a *man of parts* to purchase preferment? Yet *Eli* smarted for the first, and the *young man* in the Gospell (otherwise commended) was touched by our *Sauiour* for the second, and the *gall* of *Simon Magus* was broken for the third. The reason whereof is pregnant. The commandement is peremptory against all (as the *Apostle* vrgeth it) *Thou shalt not lust*. Now a Botch is neuer cured, as long as the core remaineth. Excrements grow in dead carkasses, while the humour lasteth. And the fire increaseth, as the fewell is ministred. *Arrius* was but a *sparke* in the beginning, (saith Saint

Verse 18.

Verse 4.

[a] *Bellarm. lib. 1. de Amissione grat. & statu peccat. cap. 9. & seq.*

[b] *Thom. 1. 2. q. 85. ar. 3. Bonau. in 2. Sent. d. 32. q. 1.*

[c] *Bellarmin. de Amiss. grat. & statu pecc. lib. 5. cap. 5. Greg. de Valent. in 1. 2. q. 82. disp. 6. q. 12. punct. vnice.*

1. Sam. 4. 18. Mar. 10. 21.

Act. 8. 23.

Rom. 7. 7.

Scintilla erat Arrius, &c. lib. 3. Comment. in Galat. c. 5.

Saint *Hierome*) but being not then troden out, it coſt the world a groane to quench his hereſie. *The leaſt cranny or hole vnſtopped* (*as* Saint *Chryſoſtome* well aduiſeth) *is ſufficient to ſinke the largeſt ſhip.* Wilt thou then except at a *moate* in thy *brothers eye*, and canſt thou fauour a ſinne to feſter in his conuerſation? *Vnhappy friendſhip* (ſaith *Carthuſian*) *quæ illum quem diligit, tacendo tradit diabolo!* God ſaue euery good Chriſtian from ſuch a friend, who by ſoothing and forbearing, will damne his ſoule! He betrayeth therefore his brother, that fauoureth his eares, to breake his necke, ſeeing *ſomewhat vncontrolled*, may grow to *any thing*, & one *diuell finding entrance to an houſe ſwept and garniſhed, will quickly get a company farre worſe then himſelfe.*

In cap. 2. Apocalyp. 1.

Math. 12. 45.

11 If then no fault in a Church, in a family, in a priuate perſon, in ſubſtance or circumſtance, whether it be much, or *ſomewhat*, muſt be ſuffered vnchecked; what impudencie armes our aduerſaries the *Papiſts*, to mention a *toleration* of their *ſuperſtition*, eſpecially amongſt vs, whoſe eyes God hath ſo farre opened to ſee their abominations? Hath the Lord ſo mercifully freed vs from this *ſpirituall Egypt*, and ſhall we againe be longing for their *Pepons* and *Onyons?* Hath hee enlightned vs ſo clearely by the *lanthorne* of *his Word*, not to make vſe of it our ſelues, but to ſee how groſly our aduerſaries are miſſeled to croſſe it? It cannot be the conceit of a true Chriſtian, to be ſo falſe-hearted to his Lord and Maſter. If *Baal* be God, profeſſe it wholely; but if the *Lord* be

Deut.22. Ver.11.

be God, curſed be ſuch halting. A *plow* of an *Oxe* and an *Aſſe*, a garment of *Linſie-woolſie*, *Mermaids* halfe fiſh and halfe fleſh, *Centaures* halfe horſe and halfe man, are monſtrous and abominable in his

Deut.7. ver.1. & ſeq.

iealous affection. *When the Lord thy God ſhall bring thee into the land* (ſaith *Moſes* to *Iſrael*) *which thou goeſt to poſſeſſe, thou ſhalt make no couenant with the people thereof*, but downe with their *Groues*, and *burne* their *Images with fire*: *no marriages* muſt be made betweene them and Gods people: and

Exod.23.33.

reaſons are giuen; *It will turne thy children to ſerue other gods*; *It will be a ſnare vnto thee.* And did it not proue ſo to *ſtrong Samſon*, to *wiſe Salomon*, to *vxorious Achab*, to all that euer were drawne to this indifferencie? It is not for nothing then, that

Eſai.52. Ierem.51. 2.Cor.6.14.

Eſay and *Ieremy* were ſo earneſt with *Iſrael*, to ſeuer themſelues from *Babylon*: Saint *Paul* with the *Corinthians*, not to *beare* the *yoke* with *vnbeleeuers*: Saint *Iohn* with all, not to afford as much

χαίρειν. 2.Ioh.10.

as an *Aue*, *good day*, *or good night* to an obſtinate Heretike. And not to tire your patience with

Bellar.in Præf. ad primam controu. Theod. lib. 4.hiſt.cap.14.

examples in this kinde; the very *Boyes* of *Samoſatene*, *ſolemnly caſt into the fire a Tennis-Ball*, *in the midſt of their Market place* (as *Bellarmine* himſelfe relates out of *Theodoret*) becauſe it had but *touched* the *foot of the Aſſe*, whereon *Lucius* rode, their *hereticall Biſhop*. But what neede I inſtance in Chriſtians? The Heathens themſelues haue been euer ſcrupulous, not raſhly to allow of ſuch a blending, or mixture of Religions. It is the an-

Lib.2.de legib.

cient Latine of the old Law in *Tully*, *Nemo habeſſit Deos nouos & aduenas, niſi publicè aſcitos*: priuate

priuate men, must submit themselues, to publike conformity: *new gods*, and *strange gods*, must come in vpon examination. In regard whereof *Atilius Regulus* by a decree of the *Senate* (as *Liuie* testifieth) was to gather all bookes of Ceremonies, at a certaine day, to stop variety of Religions. So *Herodotus* reports, that the King of *Scythia* slew *Anacharsis* the Philosopher, for worshipping the *mother* of the *gods* after the *Athenian* manner. *Heliogabalus* (indeed) with *Adrian*, and some other Romane *Emperours* (as *Lampridius* records it) commanded all manner of worship in one Temple; but it tended to no other purpose, then the like stratagem of *Iulian* the *Apostata*, who gaue heretikes freedome amongst right beleeuers, not that hee cared for either, but that by their mutuall distractions, hee might destroy both. *Tum enim reddidit Basilicas hæreticis* (saith Saint *Augustine*) *quando templa Dæmonijs*. Such a good commodity came by the *toleration of heretikes*, that they that could endure it, should *take Diuell and all* for company. Excellent therefore is Saint *Basils* resolution to the *President* of *Valens* the *Emperour*; *Those that are throughly seasoned with true Religion, will rather suffer all kindes of death, then giue way for the altering of one syllable*. A man would thinke that there were but small difference (it is but a little *Iota*) betweene ὁμοιος & ὁμοουσιος, and ὁμοουσιος, yet the *right beleeuers* could neuer be brought, (as *Theodoret* witnesseth) either to omit the one, or admit the other. *Syluanus* and *Eustathius* boldly told the *Emperour* himselfe (it is recorded

Lib. 25.

Lib. 4.

In Heliog. & Adrian. Iouinian. Socrat. lib. 3. *cap.* 21. *Valens Arianus Theod. l.* 4. *c.* 22. *Nicephor. libr.* 10. *cap.* 32.

Epist. 166.

Theodoret. lib. 4. *cap.* 17.

Lib. 2 *cap.* 18. & 19. & *Hist. Tripart. lib.* 5. *cap.* 21. 33. *Vid. Bellar. de laicis, l.* 3. *c.* 19.

recorded in the 5. Booke and 24. Chapter of the *Tripartite Historie*) *Power thou hast (O Emperour) to punish vs, but neuer to driue vs from the tenents of our fore-fathers.* To adde politike considerations, I list not. The world seeth how little, *Polonia* and our *neerer neighbours* haue gotten, by practising this *Alcoran Diuinity* of tolerating diuers Religions: which howsoeuer *Parsons*, with others of our *homebred vipers*, in their diuers *supplications* to *His Maiestie*, haue presumed most impudently to *plead for*: yet *Weston* their owne man, most earnestly detests it; [a] *Stapleton* rayles at [b] *Bodin*, for but mentioning such a *liberty*; the *Rhemists* conclude out of *Cyprian*, and *Hilarie*, vpon the fourth to the *Ephesians*, that it is not to be endured. And marke but BELLARMINES owne words (who is of the same opinion, in the nineteenth Chapter of his booke *de Laicis*) *Catholici non patiuntur in suo grege vllos, qui ostendunt vllo signo externo, se fauere Lutheranis.* The *Catholikes* (saith hee) *doe not suffer any in their flocke, that shewe by any outward signe, that they doe but as much as fauour the Lutheranes.* And would they expect that of vs, which they themselues professe, to be impious to aske, and irreligious to grant? or should wee endure such impudencie, that offereth to propose that which supposeth vs to be *Atheists?* What doe they then but betray Religion, and expose themselues to all sides hatred, who in such a case, but stagger, or expresse not themselues? If therefore *thou be on our side*, tumble out the *Romane Iezabel* at the *window*, how-

Azoar. 2. & 119.

Lib. 3. de Triplic. homin. offic. cap. 14.
[a] *Promp. Cath. ser. 6. post. Pasc.*
[b] *Lib. 3. Polit. cap. 7.*
Vers. 5.

howsoeuer shee be painted. *Babylons* Brats must not be dandled, but *dasht against the stones*. *Phynea's* zeale, *Iehu's* march, *Iosiah's* resolution, *Luther's* heroicall spirit, haue euer best preuailed against the *mysterie* of *iniquity*. For who findes not that *Rome* is as a nettle? it stings where it is gently handled; and prouideth *powder*, and *poysoned knines*, where she is not manacled. The voyce of more then man, and lowder then a Trumpet, is therefore necessary for you (fathers and brethren) in these dangerous times, to be inquisitiue for the truth, and to speake home, and resolutely, that *somewhat* be not defectiue, through our default. Hath God enioyned vs to be *watchfull Pastors*, and shall we *sleepe*, or *flye*, or *take* no *notice*, when the Wolfe commeth? Are wee *seers*, and shall wee winke at any thing? Especially seeing that a *cloud rising from the Sea, but as bigge as a mans hand*, may soone *ouercast* the *heauen*, and procure a storme; and a few runnagates comming from beyond the Seas, may quickly infect a whole Country of weaklings, neuer fore-stalled by true grounds, but naturally carried to sensuality, and superstition. Who if they dare set foot sometimes in such places as this is, (for where will not the Deuill intrude, and his Impes follow?) to the intangling of some *vncatechiz'd giddy-brcines*, with shewes of learning, and counterfeit antiquity; let vs haue *somewhat* against them to nip them in the bud, that *ere euer their Pots be made hot with thornes, so indignation may vexe them, as a thing that is raw.*

Psal. 137. 9.

1. King. 18. 44.

Psal. 58.

12 Last of all, for the rest of you (my brethren;) If *somewhat* may not be amisse, but all meanes must be vsed, for the redresse thereof: suffer your selues to be led with all alacrity, and meekenesse, either by the gentle, or rough hand of those that are your Teachers. You must not thinke (with *Ahab*) that *we trouble Israel*, when we permit you not to settle on the least dregs of your sinnes; or to cry out with him, when wee speake plaine vnto you, *Hast thou found me, O mine enemy?* Frantike man! because I tell thee the truth, am I become thine enemie? Art thou so possest, that when thy Sauiour comes to free thee from *legions*, wilt thou exclaime outragiously, *What have I to doe with thee, thou Iesus, thou Sonne of the most high God?* I should sticke on this point (Beloued) which is a great stop to the progresse of the Gospell. For, when the Preacher brings the *words of the wise*, you come not prouided with the *eares* of the *attentiue*. Euery learner will be a censurer, and an offender, a correcter. All are gone out of the way, there is not one that doth good, no not one, and yet (as the Lord complaineth by his Prophet *Hosea*) *no man must striue, or reproue another*, for the people are as *they, that striue with the Priest*. And is not this a iust cause, why (as here he taxeth *Ephesus*) so our Sauiour in like manner should *haue somewhat against vs?* And because we may presume to expostulate with the *Iewes* in *Malachi*, *Wherein* and *wherein* doe we so much transgresse? Let me thrust into this *great Harvest* a little farther *my sickle*, to remember our natu-

1. King. 10. 17.

1. King. 21. 20.

Mark. 5. 7.

Hosea. 4. 4.

Cap. 1. Ver. 2. 6.

rall

rall dulnesse with a *therein* & *therein*. *Atheisme* and *flattery* are eminent in the Court; *therin* our Sauiour *hath somewhat against vs: Sacriledge* grates the Church, *Symonie* is forced vpon the *ministerie*, *therein* and *therein* our Sauiour hath *somewhat against vs*. In the whole Cõmonwealth when vsury growes a vocation, drunkennes & whoredome, the practice of good fellowship, stabbing and swearing, a note of resolution, oppression a kinde of Iustice, & *tythes* the Preachers portion, the *demaines* of such men, who commonly are worst-affected to Church or Religion; be not *herein* and *herein* many *somewhats* which our Sauiour may most palpably vrge against vs? *Ieremie's booke*, and *Ezechiel's role written within and without*, cannot containe the particulars I might here descend vnto. *Somewhat* might be had against *Husbands*, that suffer their *wiues* & *children* to be *Recusants*, when they themselues can straine to professe any conformity. *Somewhat* against *wiues*, who cõmanded to *hearken at home*, will needes be Teachers abroad, being *Antichrists* chiefest factors, to vent his superstitions; who should be as the *fruitfull vine vpon the house*; but proue the *twyning Iuie* that plucketh downe the wall. *Somewhat* against Magistrates, and Officials, who are luke-warme, or *false-hearted* in Gods cause, to the deluding of good lawes, and increase of superstition. *Somewhat* against Reformers, who busying their tongues most commonly in things that pertaine not to them, disable themselues through faction, to doe good in greater matters. Beloued bre-

Chap. 36. 8.
Chap. 2. 1.
1. Cor. 14. 35.
Psal. 128. 3.

thren, *paritie* is not *puritie*, nor the *wiseſt preaching*, the wrangling about *ceremonies*, nor the *vilifying* of faulty *Miniſters*, the profitableſt leſſon the ignorant people can heare: zeale may runne without diſcretion, and doe more hurt then good. Then ſtraine at *Gnats*, and tythe *mint* and *cummin*, when thou haſt reformed *the greater breaches of the Law*. And here if I ſhould goe further, more might be had againſt ſacrilegious hypocrites; who pretend *purging*, and intend pilling; who are ſweeping Gods Houſe, and prying into euery corner, not to reſtore the *groat* that is loſt, but to take away the *penny* that is left. *Achan's ſtoning*, and *Belſhazzar's doome*, and *Iudah's hanging* might leſſon theſe men ſufficiently, from ſuch dangerous meddling with conſecrated things: whereto the old *Embleme* may ſerue for illuſtration; If thou *ſnatch* from the *Lords Altar*, with the rauenous *Eagle*, but a gobbet of a *ſacrifice* to *cramme* thy *young ones*, ſome coale (perchance) may ſtick vnto it, which brought to thy neſt, will ſet all on fire. And to draw to an end in this point; who ſeeth not what a great deale more might be had, againſt parents for indulgence, children for ryot, maſters for hardneſſe, ſeruants for vnfaithfulneſſe, young men for idleneſſe, old men for couetouſneſſe, Tutors for careleſneſſe, Schollers for diſſoluteneſſe, Paſtors for coldneſſe and non-reſidence, people for contempt and prophaneneſſe, many for pride and luxury, all for vnthankfulneſſe; who in ſo great plenty haue ſtored vp ſo little, in ſuch continued peace, haue made ſo

ſmall

ſmall profit, vpon ſo good aduantages, haue gained no more ground of our aduerſaries. Alas (beloued) with what *nayles* or *goades* ſhall I faſten this doctrine to our conſciences? *Plenty, peace,* meanes, will all one day accuſe vs, for *looking backe with Lots wife,* when we ſhould haue haſtned forward; which was the fault of *Epheſus* (as the ſequell ſheweth) wherein I will labour to preuent your wearineſſe.

13 *Becauſe thou haſt left thy firſt loue,* ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. The *Rhemiſts* giue it, *Becauſe thou haſt left thy firſt Charity.* Some *Critikes* put a difference, betwixt *dilection, loue,* and *Charity,* making *loue* more then *dilection,* (as *Cicero* ſeemes to doe) and *Charity* more then loue. But this curioſity is here needleſſe, eſpecially to ſet loue and charity by the eares, which ſo well agree in ἀγάπη the originall. The time permits me not to ſift things narrowly. Not to trifle therefore on the word: *Loue,* according to Saint *Auguſtine* (as *Lumbard* cites him in the 27. diſt. of the 3. of the *Sentences*) *is the moſt right affection of the minde, by which God is loued for himſelfe, and our neighbour, for and in God.* I include not here that *incomprehenſible loue,* which is in God, or rather God himſelfe, *eſſentially, notionally,* and *perſonally,* conſidered (as the *Schoole-men* haue ventured to ſpeculate) but content my ſelfe with an *habite, infuſed* by God, *effuſed* in good workes, *diffuſed* amongſt our neighbours. Whoſe *efficient, end,* and *obiect,* is *God* himſelfe; *ſubiect,* mans *heart*; *fruits, obedience, patience,* and the *not-ſeeking* of *our owne*; *companions,*

Polon ſyntag. lib. 9. cap. 10. Illiricus.

Vid. Altenſtaig in verbo charitas.

panions, *sincerity* and *constancie*; *opposites*, *distrust* of our *selues*, and a *hard conceite* of our *brethren*. This *loue* is as orderly, as forward; and heedy, as hasty in her proceedings. For *things not to be beloued*, *it loueth not*; *things of different worth*, *it loueth not alike*; *things of equall esteeme*, *it esteemeth not partially*; (as Saint *Augustine* wittily obserueth) but *aboue vs*, it findeth *God*; *in vs*, our *owne soules besides* vs, *our friends and enemies* to spend its strength vpon. Thus our *Angel* here of *Ephesus* began to doe, and continued to doe, for ought I finde obiected. For it followeth not, thou hast runne into ill courses, thou hast shaken off all goodnesse, thou beginnest to be hatefull and lothsome: neither read wee absolutely, (as *Ioachim*, *Lyra*, and the best Interpreters obserue) Thou hast lost thy charity; no (saith *Thomas*, *Ansbert*, and *Richardus*,) it was not the *habit* that was *extinguished*, but some *degrees slaked*, the fault was in the *manner of doing*, thou hast not *lost thy loue*; but ἀφιέναι ἀφῆκας (too true an allusion to the name) thou hast remitted, thou hast diminished, thou hast cooled, not that thou *now hast*, but that *which thou had'st*, not thy *loue absolutely*, but *thy first loue*. Whether this happened, through the *instability* of *free will*, which headlong to ill, is drawne onely to good, whereby as in violent motions, the progresse is slower then the beginning; or because *Gods grace* is *supernaturall*, and resteth in man as in a *strange subiect*, vnprepared and opposite to it's sweet motions; or that the flesh with *Amalech*, sometimes gets ground, to force

Diligens non diligenda; aut æquè diligens quod minus vel amplius diligendum est, aut minus vel amplius quod æquè diligendum est; contra ordinem charitatis diligit. Bonau. & Gabriel ibid. ex Augustino.

In textum.

Aretius. Brightman. *Viegas sect.* 7. *Perer. in Apoc. cap.* 2. *disp.* 5.

force the soule in ieopardy, to lift vp the hands for helpe; or for that our course is a race, or dayly striuing against the streame, where tripping, or failing in a stroke, doth quickly cast vs backe; or that our spirituall life in some sort is answerable to our carnall, full of heat and humors in our first growth, which afterward in age are cooled and dried vp; I stand now not to discusse. What this *first loue* should here be, and wherein it consisteth, some difference may be found among Interpreters. *Arias Montanus* fetcheth it farre, as though it should signifie the loue *receiued in the first creation*; *Hugo* holds it a *defect* in *preaching*; *Arethas* a *neglect* of *almes-deedes*. But what neede such scruples? Why might it not rather be a decaying in all the vertues before mentioned; as Saint *Ambrose*, and *Richardus*, with our latter Writers, more iudiciously take it? The *first loue* therefore that euery Conuert hath, is his *ardent affection at his first inlightning*, and tasting *of Gods holy Spirit*; whereby the ioy for his freedome from sinne and Satan, carrieth all his faculties to adore the Author of it. The markes whereof are, the *renouncing all things*, in comparison of it; the *induring of* losses and *afflictions* to retaine it; the *reuerencing of Gods Word and Ministers*, for increasing of it; a struggling against sinne, the flesh, and world, that they may not hinder it; a *relieuing* of *Christs needie members* for the expressing of it; a continuance in the powerfull meanes of praying, preaching, harkening, meditating, conference with good company, for the continuall

In textum.

Heb. 6. 4.

Mat. 13.
Ioh. 6.
Coloss. 3. 1.

Luk. 19. 6.
1. Thess. 1. 9, 10.

renewing and preseruing of it; not *quenching* the *motions* of the holy *Spirit*, flying all occasions of *back-slyding*, suspecting especially these foure enemies, *spirituall pride* in the *best*, carnall *policie* in the *greatest*, *worldly prosperity* in the *richest*, and *abuse* of *Christian liberty* in the *gallantest*. In all which, or in most, or at least in some, our *Angell* and Church (as it should seeme) had beene here defectiue. They halted in their march, abated their edge, began to be weary of well-doing, *and like as the children of Ephraim hauing their Bowes bent, turned themselues backe in the day of battaile.* Which our Sauiour here taxing, for a sinne not to be suffered, it directs vs to this conclusion; which I propose in Saint *Bernards* words,

Heb.10.

Psal.78.9.

In via vitæ, non progredi est regredi,

In a Christian course, to bee slacke, or at a stand; is a falling away, or a turning backe againe.

In Purificat. B. Mariæ, Serm. 2.

14 The *walke* of a Christian shews it, which must be from *strength* to *strength*, Psalme 84. 7. His path as the *morning light*, that *shineth more and more vnto the perfect day*, Prou.4. 18. Hee runnes in the *sauour* of his *Sauiours Ointment*, Cant. 1. 4. For as the *house* of *Dauid*, in the long warre betweene it and *Saul*, euer grew *stronger* and *stronger*; the *waters* in *Ezechiel*, *deeper* and *deeper*; the word to the humble ghest in the *Gospell*, *Sit vp higher*: so in this *warfare* vnder our heauenly Generall, we must *alway fight*, in his *vineyard* alwaies *worke*, in the *race* he hath appointed vs, alwaies *run*, vntill wee obtaine the *victory*,

2. Sam. 3. 1.

Ezech. 47. 3, 4, 5.

Luk 14. 10.

1. Tim. 1. 18.

Mat. 20.

1. Cor. 9. 24.

victory, the *penny*, the *Crowne*, which is laid vp for vs in the world to come. For the motion of a Chriſtian muſt not be like that of the *planets* in their *epicycles*; now *aſcending*, then *deſcending*, ſometimes *ſtationary*, anon *retrograde*; but rather as the *beaſts* mentioned by *Ezechiel*, who *paſſing forward, returned not againe*: his charity is as *fire* vpon the *Lords Altar*, alwaies *kindled*, and neuer *extinguiſhed*; his grace not as a ſtanding puddle, that quickly putrifieth, but as the *fountaine* of *liuing water*; Iohn 4. that bubbleth, and *ſpringeth* vp *to euerlaſting life*. He reuolts not with *Demas*, diſappoints not which *Meroz*, ſtands not ſtill with the *idlers in the Goſpell, nor followeth afarre off with* timorous *Peter*: but thruſts himſelfe forth with *Dauid* in to euery good action, *O God, my heart is ready, my heart is ready. I will ſing and giue praiſe, with the beſt member that I haue. And as long as I liue, will I magnify thee in this manner, and lift vp my hands in thy name.* For what great matter is it (ſaith St *Auguſtine*) *to begin well, and not to hold on*? Like a *meteor*, to giue a blaze, and ſuddenly to vaniſh withour heat, or light; like a *Locuſt* (ſaith *Gregory*) *to flyrt vp*, and preſently to *fall on the earth againe*. *Saul* at his firſt entrance behaued himſelfe well. *Simon Magus beleeued*, *Herod* harkned, *Ahab faſted*, the *Phariſes* prayed, *Felix* trembled, and [a] *Iulian the Apoſtata* in the beginning made a faire ſhew: But *minimè certè eſt bonus, qui melior eſſe non vult*; *good he cannot be* (ſaith [b] *Bernard*) *that will not be better*; and *ſi dixeris ſufficit, perijſti*; ſay but once thou art good enough,

Chap. 1.9. *Leuit.* 6.12.

Ver. 14.

2. Tim. 4.10.

Iudg. 5.23. Mat. 20.3.

Pſal. 108.

Pſal. 63.5.

De bono Perſeu. c. 1.

Locuſtarum ſaltus, Gregor. Moral. l. 31. *cap.* 12. 1. Sam. 10.7. Act. 8.13. Mar. 6.20. 1. King. 21.27. Luk. 18.10. Act. 24.25.

[a] *Socrat. lib.* 3. *c.* 1.

[b] *Epiſt.* 9.1.

nough, and Saint[c] *Augustine* will pronounce thee in a manner vndonne. For faintnesse in this case, is fayling; loytryng, leauing; standing, or staggering, an absolute starting backe. *Ephesus* here but trips, and the spurre (you see) is presently in its side: *Thou hast left thy first loue.*]

[c] *Lib. de Cantico Nouo.*

15 In making vse of which doctrine, the time will scarce permit mee to point at particulars. For how fitly would come here to be taxed, *lukewarmenesse* in our *profession*, *dulnesse* in our *calling*, *deadnesse* in our *charitie*, *repining* in our *patience*, *remisnesse* in our *discipline*; from many of which, *Ephesus* (as you haue heard) was free. What a gulfe (if comparison were made) would too plainely appeare, betweene the first onset of our *heroicall reformers*, and the flagging seconding of them in these our daies: as also to encourage the true hearts, that striue as yet amongst vs, to *expresse their first loue*; what exhortation could bee earnest enough? what commendation correspondent? what thankes, and prayers to God sufficient, for the continuance, and increasing of his blessings vpon them? But I must not trespasse so farre on your patience. I will but *lappe* therefore with *Gedeons souldiers* at the *riuer*, or *tast* the *hony*, as *Ionathan*, with the *tip* of my *rod*, and leaue the farther applying to your priuate religious meditations.

Iudge. 7.
1. Sam. 14.

16 Where first (If I listed to be contentious) the *Rhemists* note on these words of my text, might giue sufficient occasion. For *Ephesus* being here accused, to *haue left her first loue*; *By this* (say they)

they) *is plainely refuted that, which some heretikes hold*; that *a man once in grace and charitie, can neuer fall from it.* Onely to cleere the place, and passe by purposely what otherwise might here be sifted; I answere briefly, This note is a notable instance of the ignorant and peruerse dealing of these *glossers*, who either vnderstand not vs, or the text, or their owne men, or else of purpose catch at any thing, to delude their simple Proselytes. For doe not their owne men distinguish, betweene the *habit* of *charitie*, and the *act*, the *cause*, and the *effect*, the *essence*, and the degrees, the *action*, and *the maner of performing*? And haue not our men made it plaine enough, that the *grace* we affirme *cannot bee lost*, is χαρις, not χαρισμα, Gods *working fauour*, not mans *inconstant worke*, depending not on *mans free will*, but *Gods free election*, whose *decrees* are *vnalterable*, and *gifts* without *repentance*? But *Satan* may be here *set against Satan*; the *Iesuites against the Rhemists*. *Viegas* words are, *Non amisit charitatem, sed de charitatis feruore nonnihil remisit*; the Angell fell not here from charitie, but was not so hot as before. It was not *priuatio* (saith *Pererius*) but a kinde of *Laodicean lukewarmenesse*. They performed not, *duly, dayly, often, earnestly*, to so *many, in so many things*, the good they were wont to doe: which they further confirme to be the exposition of *Arethas, Abbas Ioachim, Richardus à sancto Victore, Lyra, Pannonius, Hugo Cardinalis, Carthusian*; and that deduced manifestly from the very text. For *loue* the *Angell did*, but not as at the first; grace hee

In textum. ibid.

hee had, but not so working, as at the beginning; worke hee did, but not with that alacritie and zeale hee was accustomed to doe. *Tzebi* was flourishing, but faultering; *Ieshurun* was *fat*, but *lazy*.

Dan.8.9. Deut.32.15.

17 A reproofe as necessarie for our times, as our times are farre from the first reformation. When the chiefe of the *Fathers and ancient men*, that had *seene the first Temple*, beheld how much the second was inferior to it; howsoeuer some Iuniors *sang* and *shouted*, they *wept aloud* (saith the text) Ezra 3. 12. More our good *Fathers* would now lament, if they liued but to see vs their degenerate posterity. Mee thinks we should stand together in this comparison, as the men of *Chica* in the *Maps*, neere the *straights* of *Magellane*, by our trauellers of *Europe*: they as the sonnes of *Anak*, we as *Grashoppers*; so farre from attaining their forwardnesse in Religion, that diuers account it their glory to be snarling at them. But such *comparisons* would proue *odious* to be farther prosecuted. To say no more; If *Luther's* zeale, or *Caluine's* Iudicious painefulnesse, could be found in some *mongrell temporizers*, that are so forward to censure them; I should thinke among some professors, our *first loue* were in some measure recouered. Fathers and brethren, is this a time to make a doubt, *whether the Pope be Antichrist or no*, seeing his *hornes* and *markes* are so apparantly discouered? And must we now fall backe to bee *catechized* by *Lumbard*, and *Aquinas*; as though our owne mens doctrine, so euidently grounded on

on *Scripture*, not refusing the touch of *pure antiquity*, or any true *schoole-learning*, were not *conclusiue*, and *acute* inough, for our *abstractiue capacities*? Our first loue to Gods Word was a great deale more feruent; when so many burned in defiance of *Romish mixtures*. O that the consideration hereof, would rowze vp euery one of vs in our seuerall places, to remember, whence *wee are falne*, and to *doe our first workes*! How happy would it bee for *Ministers*, to shew their *first loue* to the truth! for hearers, to make good *their first loue* to their *Ministers*! for both, to ioine together, in an holy emulation, to *professe*, and *expresse*, the *first loue* of our zealous predecessors? And if euer the Lord marched before his Church in a *piller* of *clowd* and *fire*, to guide them in the way they are to walke; now he doth before vs (Beloued) to minde vs of our vngratefulnesse, and to set vs in a course, to returne *to our first loue*. What a blessing is it to haue a *Royall King*, so *able* and *resolute* to withstand *Popery*! a *Clergy* so eminent, a *People* (for the most part) so forward, that maugre *Achitophels proiects*, *Sanballets* stops, some *Wolues* among the Pastors, some *Foxes* among the *Lambs*, the maine notwithstanding goes constantly forward for the pursuit and recouery of *this first loue*. Distractions (I confesse) may dismay, & discontents affright the godly, to make vs the more sollicitous to *hold fast that we haue*; but comparing our *helps*, with the *assaults*, and our case, with our neighbours that dwell about vs, we shall finde cause to confesse with *Dauid*: Exod 13.

Truly

Psal.73.1. Psal.147.20. *Truely God* remayneth yet *louing to this our Israel*; and *hee hath not done so to any nation*. For to returne home to our selues of this place, doth not the late bounty of so many famous benefactors, so fresh in our memories, so obuious to our senses, put all good men in comfort, that this *first loue*, in diuers of our daies, is not altogether extinguished? I cannot expresse it sufficiently; *Our Library built, and furnished*, our *Schooles mounting*, so *many Colleges* inlarged! what arguments can bee more euident, that this *first loue* is reuiued in some, to stirre it vp in others, and to maintaine it in vs? At this present, *the Lord hath giuen the Word, and* behold *the company of Preachers!* who, as that *Angel* that came vp from *Gilgal* to *Bochim*, Iudges, 2. will for the most part (I make no doubt) be shortly amongst you (Beloued) to stirre and set you a *weeping* after your *first loue*. And to end with that which followes my text, *Often* to *remember from whence we are falne*, and *repent*, and *doe our first workes*, is the path our Sauiour here prescribeth to lead vs to our *first loue*. The meditation of his *sudden comming*, and the *indangering of our present happinesse*, are the motiues to hasten this *first loue*. To hate the *abominations* of *Popery*, (as the *Ephesians* did here the *deedes* of the *Nicolaitans*) is an euidence of a soule prepared, for the entertaining and relliſhing this *first loue*. Hast thou a mind to the *Tree of life*, which is in the *midst* of the *Paradise of God*? O hearken then to striue, and striue to *ouercome!* for this is the price, that our *Sauiour* here proposeth

By that Knight of immortall memorie Sr Thomas Bodley.

19. *Doctors of Diuinity Proceeders.*

Vers. 5.

Vers. 6.

Vers. 7.

to

to them that perſeuere, to retaine their *firſt loue. O Lord, thou art acquainted with our backſlidings, and ſeeſt the rubbes that are caſt athwart vs*: Draw *vs therefore, wee beſeech thee, that we may follow thee; turne our brawnie hearts, and wee ſhall bee conuerted; that acknowledging our many imperfections, and the neceſsitie of reproouing them, wee may ſhake off all worldly incumbrances, to recouer and imbrace our firſt loue; through thee the beſt-beloued, our only Sauiour and Redeemer: to whom, with the Father, and the holy Ghoſt, be all honour and glory, both now and for euermore.*

Amen.

5 SE 54

A CHRISTIANS FREE-WILL OFFERING.

AS IT WAS DELIVERED IN A SERMON ON CHRISTMASSE day, at Christ-Church in *Oxford.*

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Professor*, and Rector of *Exceter Colledge*.

Imprinted at London by *Felix Kyngston*, for *Iohn Budge*, and are to be sold at his shop in Pauls Church-yard, at the signe of the greene Dragon. 1621.

BRITISH MUSEUM

A CHRISTIANS FREEWILL OFFRING.

AS IT WAS DELIVERED IN A SERMON ON Christmas day at Christ-Church *in Oxford.*

PSALME 110. 3.

In the day of thy Power ſhall the people offer thee freewill Offrings with an holy worſhip; the dew of thy birth is of the wombe of the Morning.

THis Pſalme is an euident *prophecy* of our *Sauiour Chriſt*, our Sauior himſelf ſo interpreting it, Mat. 22. Marke 12. and Luk. 20. Some Iewes would make it to be *Eliezers* gratulation for his maſter *Abrahams* victory againſt the fiue Kings, Gen. 14. Others, *Dauids* thankeſgiuing for his eſcaping *Saul*, and ſettling in the kingdome. But the wiſer *Rabbins* referre it no otherwiſe then wee doe, to the *Meſſias* alone, (as *Lyra* on this

Psalme noteth:) and that *Caluin* euer went about to wrest, or apply it to *Dauid*, is a malicious slander of *Hunnius* and *Gesner*, as *Pareus* sheweth at large, in his second booke *Caluini orthodoxi*, cap. 41. Now this Prophecy fore-describeth, first, the *calling* of the *Messias* to the Office of the Mediatorship, both *Kingly* and *Priestly*, in the foure first verses: and secondly, the administration of his *Kingly Office* in the three following verses to the end of the Psalme. His calling to this Kingly Office, is solemnized first by a *Commission*: Secondly, by a *promise*. The *Commission* graceth him first with *Title*, my *Lord*; secondly, with *Peace, Sit thou on my right hand*. The *Promise*: assureth Him first of the crushing and trampling of his enemies *vnder foot* in the residue of the first verse. Then, of the generall spreading of the Gospell from *whence*, and among *whome*; verse. 2. Lastly, of the condition of the beleeuers, who should be *willing* in their *offrings*, *holy* in their *worship*, innumerable for their *multitude*, verse. 3. The *Priestly* Office succeedeth, confirmed, first, by an oath, The *Lord hath sworne*: and further illustrated by the type of *Melchizedech*, verse 4. on which the Author to the *Hebrewes* at large commenteth, chap. 7. To this the administration of his Kingly Office is annexed, and further amplifyed, first, by the successefull onset, The Lord shall *wound Kings*, *iudge the Heathen*, fill *places* with *dead bodies*, *smite* in sunder the *heads* of *diuers Countryes*; verse 5, 6. Then by his triumphant victory in *lifting* vp the

Head

Head to raigne, after he had passed the *brooke* of all *tribulations* and *crosses*, with resolute *expedition* according to his *Fathers* appointment, verse the last. Thus wee haue the generall view of the whole Psalme, which (according to *Cassiodore*) is the absolute *summe* and compriſall of th *Messias doings* and *sufferings*, manifested at large in the Old and New Testament; so that this third verse falleth out to be a particular *touch* of the *Beleeuers application*; the former exhibiting the *Kiegs Due*, this the *Subiects Duty*:

Totum hic summatim dicitur, quicquid in vtroque Testamẽto continetur.

In which may it please you to obserue the circumstances,
- 1. of the *time*,] *In the day of thy Power.*
- 2. of the *Persons*] amplified by their,
  - 1. *Deuotion*,] *The people shall offer thee freewill offrings with an holy Worship.*
  - 2. *Hidden increase* & innumerable multitude, *The dew of thy Birth is of the Wombe of the Morning.*

The first may be referred to the solemnity of this Time: the second may minde vs of our duties in celebrating this *Times solemnity*. The third may rest as a *comfort* to the afflicted Church: whose lot though it sometimes fall as a *Lilly* among *Thornes*, or as a *Lodge* in a *Garden* of *Cucumbers*, or as a *besieged City*: Yet it will prooue at length to bee a goodly heritage, through the *good will* of him that *dwelt* in the *Bush*, who shall water her Furrowes with the deaw

Esay.1.8.

Deut.23.16.

deaw of heauen, and leade her forth by the riuers of comfort.

The points therefore I am to ſtand vpon, may be reduced to theſe three heads,

1. The *Incarnation of Chriſt.*
2. The *duty of Chriſtians.*
3. The *hidden and fruitfull propagation of the Church of Chriſt.*

Which may be connected thus for our better memory, and more ready practice. The *Sonne of God* (as vpon this day of his *Power*) manifeſted himſelfe in our *fleſh* for our Redemption: therefore let vs *offer* vnto him freewill-offrings with an holy *worſhip*, that ſo amongſt vs the multitude of the *faithfull* may increaſe, as the numberleſſe *drops* of *deaw* from the mornings wombe. Of which high myſteries if my diſcourſe come ſhort (as needs it muſt) of your expectation, I truſt, my knowne diſtractions in another kinde, and ſmall time allotted for a buſineſſe of this conſequence may be in ſtead of an apologie. That which ſhall be now defectiue in me, may be made vp hereafter (when God ſhall giue leaue) by * him whoſe *turne* in a caſe of neceſſity I now ſupply. For the preſent, I ſhall be forced from my wonted method of *Doctrines* and *Vſes*, to *propoſe* what I haue to ſay by way of *explication* and *application*, which experience will teach a man to be the readieſt courſe, though both in effect come to one. Firſt then, of the *Incarnation of Chriſt* manifeſted to the

* Dr. *Godwin the Reuerend Deane of Chriſt-Church.*

the world, especially vpon *this day*, and here forc-told in generall in these words of my text, *In the day of thy Power.*]

2. The exception that may here be taken to the reading (which is according to the most common *translation* of our *Church Bookes,*) will prooue vpon scanning to be nothing materiall. The originall indeed hath it in this order, as our *last translation sets it: Thy people shalbe willing in the day of thy Power.* But no man (I trust) will be so Criticall, to put any great difference betwixt, *In the day of thy power shall thy people offer* thee free-will offrings; & *The people shall be willing in the day of thy Power. In the day of thy strength*, sayth the *vulgar:* of thy force and *valour*, say *Tremellius and Iunius:* Of the *assemblies*, say they of *Geneua:* of the *Armies* (sayth *Munster*;) at such time as thou shalt bring thy bands and ioyne battell, as *Vatablus*, *Castalio*, and the *Chaldy Paraphrase* haue it. All which the originall ביום חילך may beare without any strayning. Now the better to gather the meaning, wee are to consider, that [a] *Diuines* doe mention *a fourefold comming* of *Christ:* the first in the flesh; And the *Word* was made flesh, Ioh. 1.14. The second, into the *harts* of the faythfull; *Behold, I stand at the doore and knocke; if any heare my voyce and open the dore, I will come into him and suppe with him*, Reuel. 3.20. The third, at the houre of euery mans *death: Watch ye therefore, for ye know not when the Master of the house commeth*, Marke 13.35. The fourth, at the vniuersall and dreadfull day of *Iudgement*: For

In die virtutis, fortitudinis, exercitus.

[a] *Vid. Pelbart. Ros. Theolog. l. 3 Altenstaig. verb. Aduentus, Hospinianum de Origine Festorũ Christian. pag. 131.*

then ſhall ye ſee the Sonne of man come in a cloud, with power and great glory, Luk. 21. 27. In reference to theſe foure commings of Chriſt, the *Church*, by a laudable cuſtom, hath anciently celebrated the foure *Sundayes*, immediatly going before the feaſt of the *Natiuity*, by the name of *Aduent Sundayes*, that prepared before-hand, with the due meditation of ſo ineſtimable a benefit, we might ſolemnize the *Natiuity*, with the greater triumph. Which here to be meant *certainely* (though not *onely*) by the *day* of *power*, may be eaſily gathered by the former verſe: For when began the root of *Ieſſe* apparantly to ſprout, or the *rod* of *power* to be *ſent* from *Sion*, among the middeſt of the *Gentiles*, *Chriſtes* enemies, but at the breaking downe of the partition wall, publiſhed firſt in *Ieruſalem*, and from thence to all the world, by the *Apoſtles* preaching? All which notwithſtanding (ſaith *Lumbard*) had ground and beginning from the comming of our Sauiour in the fleſh. Whence we are to conceiue ſomewhat more to be meant by *the day of Chriſts power*, then by power in it ſelfe, conſidered without this adiunct of *day*. His *power* indeed from the beginning was euer ſufficiently manifeſted by the *Creation* of the world, preſeruing of the *Church*, conuerſing with the *Patriarkes*, entring into league with *Abraham* and *Iſaac*, wreſtling with *Iacob*, leading his people thorow the Wildernes, (he being [a] *Moſeſes* [b] great *Prophet*, [c] *Ioſua's Captain* of the Hoſt of the *Lord*, *Iob's* [d] גואל, [e] Eſayes *Immanuel*, [f] *Zacharie's Ioſhua*, [g] *Daniel's Palmóni*, as here *Dauids* אדני to whom all

Legenda aurea in principio.

The Church read it for one of the Pſalmes appointed for Euening prayer for this day.

3. *Sent. d.* 1.

[a] Gen. 14.
[b] Deut. 18.
[c] Ioſh. 5. 13. שר-צבא יהוה
[d] Iob. 19.
[e] Chap. 7.
[f] Chap. 3.
[g] Dan. 8. 13. פלמוני

all the *Types* and *Sacrifices* of the Law had reference; and therefore in *Iury* must needs be well knowne, whose name was so great in *Israel*:) Yet to vs, *to vs* (I say) the *Gentiles* that sate in darkenesse, and in the shadow of death, the manifestation of this power neuer appeared, before this *fulnesse* of time, this *acceptable yeere*, this day of *Christs* power springing from on high had visited vs, as it is fully, though shortly here set downe (saith *Cassiodore*) in the doctrine of the *Incarnation*.

Plenè & breuiter de Incarnatione.

3. In which, for the farther inlarging of our meditations, as this time occasioneth, wee may obserue first, the *conception*, secondly, the *nativity* of our *Sauiour*; his conception shewes him to be the *Sonne* of *God*, his *Natiuitie* the Sonne of man; another manner of conceiuing could not haue beene voyd of sinne, another kind of birth had called his Manhood in question. In this conception we shall most profitably inquire, First, *who* tooke our nature vpon him: Secondly, *how*: Thirdly, by *what efficient* it was immediatly brought to passe. *Who?* the *second* person in the *Trinitie*, Ioh. 1. 14. *The Word was made flesh and dwelt among vs.* That the *Incarnation* was most agreeable to the second person in the *Trinity*, the [h] *Schoolemen* labour to shew: First, out of the *properties* attributed to him in Scripture; (and if I may so translate their terme *appropriata*;) Secondly, out of his *approprieties*. The *properties* are foure. First, he is called the *Sonne*: and who so fit as the *Heire* to fetch home the lost *prodigals*, and

[h] *In 3. Sent. d. 1*

and make them *coheires* with him. Secondly, he is termed the *Word*, as readiest at all assayes to *declare* his *Fathers* will, preach his Law, Ps. 2. and manifest his name: Ioh. 17. Thirdly, in that he is the *expresse image* of his *Fathers person*, who could more conueniently restore the image of God which was declared in vs. Lastly, the Mediatourship best sorted with the middle person in the Trinitie, to take our nature, and to become a meane for reconciling vs with *God*. The Approprieties which are also foure, *Wisedome*, *Strength*, *Equality*, *Pulchritude*, (obserued by Saint *Augustine* and *Hilary* to bee attributed to the Sonne,) doe further cleare the conueniency of his Incarnation. The *Wisedome* of God was fittest to restore the things that were made in *Wisedome*, Psal. 104. The strength of his arme, to triumph ouer *Hell* and *Death*: True *equality*, to rectifie them who ambitiously had lost themselues by affecting to bee as *Gods*: and *beauty* to couer their *deformities*, whose gayest flourish is but as a *menstruous* garment. The *Father* could not so conueniently haue assumed mans nature, by reason of his internall attribute of *innascibility*: and lest there should haue bene two *Sonnes* in the *Trinitie*. Neither could this haue bene performed by the Holy Ghost, without the communicating of the name of the Sonne (saith *Lumbard*) to moe *persons* then one. Thus the *Schoolemen* had leasure to contract that which the *Fathers* by subtill search in this poynt had *hammered* out against the old *heretiques*, who now beginning to reuiue

Hebr. 1.

Turrecremata, Dom. 1. *Aduent. q.* 3.

reuiue againe in our new *Arians* and *Samosatenians*, it stands vs vpon to bee catechized in these (otherwise needlesse) *subtilties*, that some may alwayes stand in the gap, and the truth bee not wronged by our slight and negligent maintayning of it.

4. It appeareth by that which hath beene briefly touched, *who* tooke our nature vpon him. It wilbe harder to expresse that which followeth, the manner, how? for who shall *declare* his *generation?* Esay 53. In the *assumption* of our flesh (sayth *Bernard*) *three mixtures*, the omnipotent Maiestie of God made so *admirably* singular, and singularly admirable, that the like were neuer done, or euer shall be vpon the earth. For there were married as it were, & linked together *Deus* & *homo*, *Virgo* & *Mater*, *Fides* & *cor humanum*, God and Man; a Mayde and a Mother; Faith and mans heart: euery word in this poynt inuoluing a mystery, and *noueltie*, or *misplacing* of a *phrase* in the ielousie of carefull *antiquitie*, hath beene censured for an *heresie*. For they euer warily affirmed the *humane* nature to be *assumed*, but the *Diuine* to bee *vnited*. They constantly maintained the distinction and integrity of both natures against *Eutyches confusion*; *vnited* notwithstanding in one and the same person, against *Nestorius distraction*. This person the *Schoolemen* more nicely pronounce to be one, not by that incomprehensible *vnitie*, which excludeth all *multitude* or *multiplicitie*: for that belongeth onely to the *persons* in the *Deity*: but by an vnion which requires

In vigiliâ Natalis Domini.

Alex. ab Hales, sum. Theol. part. 3. q. 7. m. 1. art. 1

requires a *compoſition*, not *huius ex his*, (as *Durand* ſpeaketh) but *huius ad hoc*; not a framing of a third thing out of diuers parts vnited; for ſo the *Godhead* and the *manhood* muſt not be ſayd to *concur* as parts for the making vp of this *perſon*, but ſuch an adioyning of the things *vnited* the one vnto the other, that the natures remayning *diſtinct* (as [a] *Agatho* rightly teacheth) and all their *properties* and *operations*, the *ſubſiſtence* notwithſtanding is but one, and in this caſe (according to *Athanaſius*) one, not by the *conuerſion* of the *Godhead* into *fleſh*, but by taking the *manhood* into *God*. The *Fathers* haue much laboured to expreſſe this popularly. [b] *Iuſtine Martyr* and [c] *Athanaſius* bring the ſimilitude of the Soule and body. Saint [d] *Auguſtine* and [e] *Scotus* of two *accidentall formes* in one *ſubiect*, as of the ſame man, who is both a *Lawyer* and *Phiſician*. [f] *Origen*, [g] *Baſill*, and [h] *Damaſcene* of a piece of *glowing Iron*, to which the fire is incorporated: and this is beſt approued by *Brentius* and *Kemnitius*. [i] *Damaſcene* againe and [k] *Bernard* compare the myſterie of the *Incarnation* with that of the *Trinity*; that as there wee beleeue three *perſons* in one nature: ſo here wee ſhould acknowledge three natures, of *fleſh*, *Soule*, and *Deitie* (as Saint [l] *Auguſtine* ſpeaketh) in one perſon. But the moſt expreſſiue is that of a *tree* and a Siens ingraffed to it, which becommeth one with the ſtocke, yet retayneth it's owne nature and fruite. Thus [m] *Aquinas*, *Bonauenture*, and with them moſt of our orthodoxe writers: all which notwithſtanding (as *Bellarmine* in

In 3. Sent. d. 6. q. 3.

[a] *Lib. 3. cap. 10.*

[b] *Lib. de recta fidei Confeſſ.*
[c] *In Symbol.*
[d] *Ep. 99.*
[e] *In 3. ſent. d. 1.*

[f] *Peri Archon. lib. 2. Cap. 6.*
[g] *Orat. in Natiuit.*
[h] *Ortho. fid. lib. 3. Cap. 11.*
[i] *Ibid. lib. 3. ca. 5*
[k] *In vigil. Natal. ſerm. 3.*

[l] *De Trinitat. lib. 13. cap. 17.*

[m] *In 3. ſent. diſt. 1.*
Lib. 3. de Incarnat. Cap. 8.

in this poynt truely ſheweth) come ſhort of the thing. Wherein our *Lutherans* are furtheſt out, by grounding the *hypoſtaticall Vnion* on the *tranſfuſion* of the *proprieties* from one *nature* into *another*, and not (as they ought to doe) on the communication of the *ſubſiſtence* from the *Deity* to the *Manhood*. This onely is ſufficient to make good theſe harder ſpeaches in appearance. *God hath purchaſed the Church with his owne blood*, Acts 20.21. And where the Sonne of man being vpon earth, is affirmed to be *in Heauen*, Ioh.3.13. for ſubiects of a looſer compoſition afford in a manner the like *Synechdochicall predications* in the *concrete* (to ſpeake with *Logicians*) not the *abſtract*. So a *Philoſopher* dyeth (ſaith Saint *Auguſtine*) but not *Philoſophy*; in his 89. Epiſtle. The *Man* Chriſt is euery where, but not the *manhood*; and with theſe generalities wee reſt informed of the *manner* of this conception. The efficient ſucceedeth, which is the Holy *Ghoſt*; Matthew 1.20. Much remaineth to be ſpoken, and the time weareth: I can but touch therefore at matters, and ſo away. The action of the Incarnation being *opus ad extra*, or external, belongeth (as you know by a receiued rule in *Diuinitie*) to all the three perſons in the *Trinitie*, though it be *terminatiuely* in the Sonne (as the *Schooles* ſpeake) and *appropriated* here to the Holy *Ghoſt*: To the Holy *Ghoſt* (ſayth Saint *Auguſtine*) by reaſon he is the conueier and diſtributer of all the boundleſſe graces and mercies, that flow to vs from the *Deitie*, among which, a greater then this of the *Incarnation* cannot

Vid. Turrecrem. in vigil. Nat. Dom. q. 4.

not be conceiued. Some haue laboured to open this more plainely by this obuious compariſon: Three *ſiſters* (ſay they) concurre to the weauing of one *ſeameleſſe Coate*, which the *Second* onely weareth, and the third immediately *ſetteth* on: So mans nature was aſſumed onely by the *Sonne*, vnited by the Holy *Ghoſt*, though wrought by all three. But in ſuch *profundities* it is dangerous ventring further then the text inlightens vs. This we haue expreſſed by an *Angell* concerning the ſecret of this conception: *The Holy Ghoſt ſhall come vpon thee*] as for a worke that goeth beyond all ſubſtitution of any created Excellency. *And the power of the moſt High ſhall ouerſhadow thee*] either as a ſhelter to free the ſacred *Embrio*, from originall infection, to which *Adam's* fleſh was liable, and *actuate* it in the wombe by an vnconceiueable operation; or as a cloud to *ouerſhadow* it from our *ambitious prying* (as *Caluin* and *Stella* take it) who neglecting and loathing that wee are bound to learne, will endanger our ſelues with the *Bethſhemites* to looke too farre into the Arke.

Luke 1.35.

1. Sam. 6.

5. Thus farre of the Conception of our Sauiour, being the dawning (as it were) of the *day* of his *power*, which hath brought vs to the *Natiuitie*, wherein this *Sunne* of *Righteouſneſſe* appeares aboue the *Horizon*. Here the natiuitie muſt be ſaid to be (with *Damaſcene* and *Aquinas*) of the *perſon*, and not of the humane *nature*, as ſome will ſpeake vnaduiſedly. For the humane nature is onely the *terme* of this action, the Perſon the *ſubiect*: who was borne of a *Virgin*, that yet euer remained a *Vir-*

Lib. 3. part. 3. q. 35. art. 1.

Actiones ſunt ſuppoſitorum, non naturarum.

a *Virgin*, (howsoeuer *Heluidius* dream't the contrary;) and that by opening the wombe, not *vtero clauso*, as the *Papists* imagine, to make way for their *poeticall transubstantiation*: (for not the *bearing* of a childe, but the *knowing* before of a *man* is opposite onely to virginitie) as true philosophy and sence might teach them. Now in this blessed Natiuitie of this Virgins Sonne, we are briefly to take notice of these foure *circumstances*; the *time*, the *place*, the *manner*, the *manifestation*. For the time we need not trouble our selues with the differences of *Chronologers*, *Hebrew* and *Greeke*, *Greeke* and *Latine*, *old* and *new*, wherein, two scarce meet in one reckoning, either for the *yeere* or *moneth*, much lesse for the *day*, as diuers haue laboriously shewed: but rest our selues on the generall certainties which the Scripture affords vs. When the *Scepter* therefore was departed from *Iudah* (according to *Iacobs* prophecie, Gen.49.) when the *first Temple* was destroyed and the *second* was yet standing, foretold by *Zacharie* and *Aggie*, vnder the *last Monarch* in the last of *Daniel's weekes*, which some would haue to end precisely at *Christs passion*; others, as the ouerthrow of Ierusalem by *Titus* and *Vespasian*: *Origen*, *Driedo*, *Iansenius*, and *Melancthon*; at his *Natiuitie*, when the Romans out of their *Sybills*, *Herod* from the *Iewes*, the *Iewes* out of their *Prophets*, the *Easterlings* from *Balaam's* starre, were so possessed with expectation of such a King to be borne, that it was not the question of the *Iewes* alone, but the inquisition almost of all the world, *Who art thou? Art thou Elias?*

Maria virgo ante partum in partu, post partum erat porta clausa. Augu. ex Ezech. 44. vid. Turrecrem. in vigil. nat. Dom. q. 3.

Vid. Sleidan. de 4. Imper. lib. 1.--Genebrard. lib. 1. Chronolog.

Hag. 2. 7.

Vid. Willet in Daniel pag. 295. Iohn 1.

lias? Art thou *that Prophet?* Art *thou he that should come, or doe wee looke for another?* Then in this fulneſſe of time appeared the morning of the *day* of His *power*, wherein the *ſeede* of the *Woman* aduanced forward to breake the *ſerpents head.* The place which He honoured with His birth, was not ruling *Rome*, or glorious *Ieruſalem*, but little *Bethlem*, little in compariſon of many *thouſands* of *Iudah.* There was another *Bethlem* in *Galilee*, neere *Nazareth*, where *Ioſeph* and the Bleſſed Virgin great with childe then dwelt, but all the world muſt be taxed by *Auguſtus* that ruled all, to occaſion a remouall of this holy couple, that ſo *prophecies* might be accompliſhed by Gods ſecret hand, that guideth the proiects of the greateſt, and *Stateſmen* vnwittingly bring to paſſe what he had before determined. That which *politique Auguſtus* and *cruell Herod* neuer dreamt of, and the proud *Scribes* and *Phariſes* would haue held madneſſe to haue noted poore *Ioſeph* and *Mary* for, King *Dauid* foreſaw in the Spirit, and truely gaue notice of it: Pſal. 132. *Loe, we haue heard of it at Ephrata*, and *found it in the fields of the wood.* And where could this bread of life be more conueniently borne (ſayth *Gregory*) then at *Bethlem*, which is by interpretation the *houſe of bread*? in a little *towne* and *houell*, to ſhew the vanity of *pompous* and *luxurious buildings*: as a *pilgrim* in an *Inne* and *ſtable*, to minde vs of our condition in this life, from whence he came to reduce vs to the many *manſions* of his *Father.* Thirdly, the *maner* of his birth was ſo meane; that the *Scripture* might

Gal. 4. 4.

Mich. 5. 2.

Hieronym. in 2. Matth.

Luke 2.

Pſal. 22. 6. Eſay. 53. 2.

might be fulfilled, that from the bottome of humility, he might the more gloriously *ascend* to the toppe of power: that the great ones of this world may be hence lessoned *not to swell* in such outward vanities, and disdaine their poore brethren. That the difference might be the more conspicuous and apparent betwixt his *First* and his *Second* comming, & to teach vs to expect our *portions* and *diuidends*, not here, where he had nothing, but hereafter, where in all abundance he hath prouided for vs. Last of all, the *manifestation of this gloriously-meane* Natiuity, was so disposed of by the Fathers prouidence, that though the most neglected it, *all* notwithstanding had that notice, which might leaue thē vnexcusable. The *Shepheards in the fields*, and the wise-men of the East, *Iewes and Gentiles*, *Herod* and all *Ierusalem* were troubled at it, *King* and *Subiects*; *Bethlem* and all those coasts were filled by the relation of the *Sepheards*, *Towne and Countrey*. In the Temple aged *Simeon* and *Anna* spake to all that looked for redemption in *Ierusalem*, *men* and *women*. Luke 2. And it is worth the noting, to consider how it pleased God to vary the manner of this manifestation, and to fit it according to mens diuers conditions and capacities. The *Easterne Astronomers* shall haue directions from a *Starre*, *Herod* a *stranger* from *strangers*, the *Priests* and *Scribes* from the *Prophets* wherein they were best *studied*, holy *Simeon* and *Anna* in the middest of their *deuotions*, had a *Reuelation* from the holy *Ghost*, which best fitted them. But the ruder *Shepheards*

had the plaineſt meſſage both by *word* and tokens, as being vnfitteſt to *beleeue*, or to bee *beleeued* without vncontroleable euidence.

6. I neede to hold you no longer in the point of the *Incarnation*, ſo wonderfully *foretold*, ſo preciſely *effected*, ſo plainely *manifeſted* in this day of the *Lords Power*, which here our Prophet ſpeaketh of: the application now ſhould follow of all the circumſtances, if I thought your godly meditations in this behalfe had not preuented mee. And yet (I know not how) *Knowledge* and *Deuotion* are ſometimes ſo farre ſundred and eſtranged, that the further we wade in the one (without the eſpeciall operation of Gods Spirit) the leſſe wee reſpect the other. A man would haue thought the Iewes had had fayre warnings inough of this *day of this power*, to haue daunted them at leaſt from ſuch violent *oppoſitions*, and *perſecutions*; and we are hot vpon the *Scribes* and *Phariſes*, as they were vpon their Anceſtours, Math. 23. If wee had beene in their dayes, and caſe, we would haue haſtened with the *Sepheards*, followed the *Starre* with the *Wiſe-men*, beene at *Bethlem*, *ſpent our deareſt bloud*, to conuey the *Childe* with his *Mother* from *Herods* tyrannie; told the *Scribes* and *Prieſts* to their teeth, that they were *Serpents* and *Vipers*. Thus we crackle what wee would haue done, in a wandring kinde of ſpeculation; but from performing at home what we ſhould doe, the very ſame *temptation* now hindereth vs, which then inueigled, and ouerthrew the *Scribes* and *Phariſes*. S^t. *Auguſtine*

ſtine, in his tenth booke *de Ciuitate Dei*, and 29. chapter, indeuouring to expreſſe the cauſe why *Porphyrie* and the reſt of the *Platoniques*, ſhould be ſo auerſe from *Chriſtianity*, ſeeing they beleeued in their owne *Philoſophy*, things of as great *impoſſibilitie*, falleth at length vpon this iſſue; *Huic veritati vt poſſitis acquieſcere, humilitate opus erat, quæ ceruici veſtræ difficillimè perſuaderi poteſt.* For the receiuing of the *Chriſtian Truth, humility muſt be a preparatiue*; but *that* you hold a yoake too vneaſy for your neckes. Vpon which hee preſſeth them further: You can beleeue (ſayth he) *Porphyrie* in his booke *de regreſſu animæ*; and *Plato* ſhall haue credit in his aſſertions, that the *World, and Sunne, and Moone, are liuing creatures*, and haue *ſoules*: but when Chriſtians tell you of a *Reſurrection*, you ſtraight forget your *ſelues*, and your owne *Tenents*. But what is the cauſe of this diuerſitie? No other ſurely ſo apparent as this; *Chriſtus humilitate venit, & vos ſuperbi eſtis: Chriſt came humbly into the World*, and you are *proud*. This was alſo the very *ſtumbling blocke* of the *Iewes*: They were ſo faſtned to the earth, and to the conceit of an *externall Monarchy* here below, that it could neuer be beaten into their braynes but their *Meſſias* ſhould be an *earthly Conquerour*, who ſhould aduance his followers to be *Magnifico's*, and *Rulers* ouer all the earth. This conceite ſeemed alſo to haue poſſeſſed *Zebedees children*, and therefore their *mother* muſt put in for a *promiſe* of places like to be about our *Sauiour* in his *expected* temporall Kingdome; and the *Diſciples*

Acts 1.6. after the Resurrection, were casting about some such matter: *Lord, wilt thou at this time restore the Kingdome to Israel?* So naturall a thing it is for flesh and bloud to plot for somewhat, especially how to become *great* here, howsoeuer it lose by the bargaine hereafter. Thus we can obserue,(B.) and reprooue in others,but yet goe on to practise it our selues, as though our *estate* and *case* were of a different nature; otherwise why cannot a *little* content vs,who shew our selues in the managing of that *we haue*, to be worthy of *nothing*? or why should a meane estate be the subiect of scorne, sithens our *Sauiours* choyce hath thus graced it in the *day of his power*, *but that* (*as* Saint *Augustine* hath it) *He was humble, but we are proud?* Should it not make vs tremble, to cloath our selues with the *Fleece*, and not feed the *Flocke*? make it dainty to trouble our selues with winning soules, which Christ hath purchased with his deerest bloud? plot more for a *poore preferment* here, then for a *Kingdome* hereafter? take the purple robe vpon vs, but turne off the Crosse, to be vndergone by any *Simon* of *Cyrene*, whom we happen vpon *in the way*, *but that* (as S. *Austin* hath hit the right veine) our pride looks *ascue vpon our Masters humility?* It this *statelinesse* that makes vs vnlike our *Sauiour*, and all his true Disciples, that haue followed him, and gone before vs. For to speake nothing of the *Fathers*, and those men (as it were) of another world, what is the reason we come so farre short in *learning*, *gifts*, and *zeale* of our *Reformers*, and *Masters*, who haue gone (as it were) but yesterday

ſterday before? why is there ſuch a *ſenſible decay* of Doctrine, and Diſcipline, among the beſt, but for that we *vye*, who ſhould be *greateſt*, and not who ſhould be *holieſt*, ayme more at the *eſteeme* of *men*, none the *praiſe of God*, and ſtill forget this leſſon of our *Sauiours humility*. Hee was humble in the *day of his power*; we account our ſelues *diſgraced*, if wee be told fully of our faults. The remedy for all this is the *direction* which followeth, Thy people ſhall offer thee *free-will offrings with an holy worſhip*; which is the duty of the faithful, and *ſecond member* of my text, that followeth novv in order briefely to bee conſidered.

7 Thy people] *Thy*, implyeth a *propriety*, *People*, a *Congregation*, at leaſt a *multitude*: except the people be *Gods*, in vaine a *holy worſhip* is expected, and *ſingularity* in this thing is not ſo *acceptable*, or *fit*, as the *vnited deuotions of a Congregation*, or people. This people *ſhall offer*] Here is their *externall forwardneſſe*, exemplarie, to draw on others. They ſhall offer *to The*] Not to *others*, *Saints*, *Angels*, much leſſe their *ſhrines*. Our Prophet ſeemes not to be acquainted with any ſuch doctrine. They ſhall offer thee *free-will offrings*] This is the *inward ground* which He eſpecially here reſpecteth, that giueth to will and to doe, and onely *ſearcheth* the *hearts* and *reines*. *With a holy worſhip*,] compoſed of *inward ſyncerity* and *outward decency*, according to the *firſt* and *ſecond* Commandement. Thus I paraphraſe the words as they lie in my tranſlation. Thoſe

that read it *otherwise*, may frame some other *deductions*, but in substance not much different. The vulgar *Latine* is here wholly wide from the *originall*, in rendring it *Tecum principium*, which the *Schoole-boyes* of *Doway* (for their childish translation out of the *Latine*, credits them no further) construe, *With thee, the beginning*. The errour (as it should seeme) of the *Greeke* gaue some way to this, μετ' σὲ ἡ ἀρχή, which diuers of the *Ancients* afterward tooke for a ground to proue the *Eternitie* of the *Sonne* of *God*: but by a meere mistake, both in the *pointing* of the *Hebrew*, and then reading עמך *with thee*] for עמך *thy people*] and next, נדבת, which may signifie, *principality*, not beginning (as the *vulgar*) for נדבות, *deuotionum*, *sayth Pagnine*, and *Montanus*: *spontanearum voluntatum*, according to *Leo Iuda*, *Munster & Vatablus*. *Ingenuitatum*, addeth *Iunius*, and the rest dissent not, which is sufficiently expressed in both our *English translations*: *Thy people shall be willing*, or *offer thee free-will offrings*. It may be (as *Moller* on my text coniectures) that the vulgar mistooke ה for ת letters much alike, and so came in the *difference*. *Bellarmine* would faine iustifie that reading, by *chopping* and *changing poynts* & *letters* at his pleasure, but his own men cõcurre not with him. Such *Criticismes* (I know) are harsh in a Sermon, but the text must be cleared, that the ground be sure. That which followes with an *holy worship*] some read, in *ornatibus sanctis*, referring it to the *Priests Robes*, or garments: so *Moller* and *Piscator*. Others in *decoribus*, or *decoris*

In hunc locum.

locis

locus Sanctuarij, in relation to *Ierusalem*, and the *Temple*, as *Bucer*, *Iunius*, and *Caluin*. Saint *Ierome* seemes to mistake ר for ד, and therefore in stead of קדש בהודי reades בת ידי-קדש, in the mountaines of holinesse, all which our last translation very well compriseth, *In the beautyes of holinesse*. To fasten then vpon some *certaintie*: Two things may be hence gathered, as the *graces* and *luster* of all *Christian worship*; *Chearefulnesse* in the vndertaking, & *syncerity* in the performance. Both which, as they concerne a settled *Church* or *congregation*, must be set forth vnto the world in regard of the place, the *Temple* appointed for that purpose, for the more *solemnity*. In respect of the *administration*, in *vestures* or *gestures*, or some *marke* of *difference*, which shalbe thought fittest, for *decency* and edification, betweene the *Priest* and *people*. There may be a *holinesse* without *externall beautie*; and there is *externall pompe* inough, not grounded vpon *inward holinesse*. But such *vnlawfull diuorces* should not dismay vs, from a ready, and voluntary striuing, for regaining, and maintaining, this blessed *match* of *beauty* and *holinesse*. This was Gods own precept, 3. times repeated in one chapter, Deut. 12. The *free-will offrings*, & the rest of that nature, must not bee *huddled* vp in *priuate*, but brought to the place, which the Lord had chosen, and *there* must they *eate before the Lord*, and they must *reioyce in all that they put their hand vnto*, *they*, and their *house-holds*, vers. 7. which is againe repeated to the like purpose, vers. 12. And ye shall *reioyce* before *the Lord your God*, *you*, and *your sons*,

and your *daughters*, and your men *seruants*, and your mayd *seruants*, and the *Leuite* that is within your *gates*; And the third time at the 18. verse, *And thou shalt reioyce before the Lord*, in *all that thou putteſt thy hand vnto*. Surely, *dulneſſe*, or *murmuring*, or *coldneſſe*, or *externall formalities* aiming rather to *pleaſe* the *world*, or ſtop mens *cenſurings*, then proceeding of *inward willingneſſe*, is ſo farre from acceptation at the hands of God, that hee pronounceth it worthy of all *reproch* and *puniſhment*. What a *volley* of *curſes* are there thundred forth, Deut. 28. but when or for what offences, are they eſpecially *inflicted* vpon *Iſrael?* The cauſe is playne in the 47 ? verſe, *Becauſe thou ſerueſt not thy Lord with ioyfulneſſe and gladneſſe of heart for the aboundance of all things*. Agreeable to this, was dying *Dauids exhortation* to his heire apparant *Salomon*, 1. Chron. 28. 9. *And thou, Salomon my ſonne, know thou the God of thy Fathers*, and *ſerue him with a perfect heart, and with a willing minde*. The reaſon he addeth, is preſſiue, *For the Lord ſearcheth all hearts*, and *vnderſtandeth all the imaginations of the thoughts*; If *thou ſeeke him, he will be found of thee*, but *if thou forſake him*, he *will caſt thee off for euer*. And what need wee in this point goe further, then this our kingly Prophets royall practice? Good God, how *extaticall* in this kind are the *flaſhes* of his *deuotions?* ſometimes, in *chearing* vp his owne *dulneſſe*, *Why art ſo vexed, O my Soule, and why art ſo diſquieted in me?* Sometimes, in exciting others, O *clap your hands together, blow vp the trumpet in the new moone*, in *our ſolemne aſſemblies*, *bring*

bring hither the lute and harpe. The *Church* could neuer meet with the like *inuitatiõs* as his, O *come, let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of our ſaluation*: Let *vs come before his preſence with thankeſgiuing, and ſhew our ſelues glad in him with Pſalmes.* And, O *be ioyfull in the Lord, all ye lands, ſerue the Lord with gladneſſe, and come before his preſence with a ſong.* In the virgin puritie of the *Primitiue Churches* deuotion, (when *plaine Honeſtie* was held the *beſt policie*, and *formality* without *ſincerity*, as *borrowed too ſcandalouſly* from the *ſtage*, was denyed *inſtitution* and *induction* into the Church of God) then theſe things were as religiouſly *applyed*, as now they are often *repeated.* But the world is altred, though *God, Heauen*, and the way to it, remaine continually the ſame. The more to blame are thoſe *humorous ſchiſmatiques*, that ſnarle at this, and the like *feſtiuals*, and are come now at length to that *Iewiſh niceneſſe*, as to deny the *dreſſing* of meat vpon the *Sabbath* day: I ſay no more, from ſuch the *poore* may expect poore *Chriſtmaſſes.* Another ſort runne in oppoſition, to take vp all ſuch times with *gourmandizing*, and *gambols*, in ſtead of theſe *free-will Offerings* in the *beauty of Holineſſe*; but neither of theſe are worthy to be further mentioned. Our courſe muſt be in the meane, according to *Nehemiahs* direction, Chap. 8. verſe 10. *Who* when the *people* that returned from the *captiuity*, *wept* at the reading of the *Law* which they had ſo careleſly tranſgreſſed: *Goe your way* (ſaith he) *eate of the fat, and drinke the ſweete, and ſend portions vnto them for whom*

whom nothing is prepared. And his reason is remarkable: *For this day is holy vnto our Lord, neither be ye sorry, for the ioy of the Lord is your strength.* This course if we tooke, on *such*, and the like *Holy dayes*, the fruit would appeare at length, in the *secret increase of the Faithfull*, which I haue signified to be meant in that which followes.

8. *The deaw of thy birth is of the Wombe of the morning.*] The exact vnfolding of which words, may yeeld matter enough for another Sermon: but I presume not so farre to trespasse vpon your patience, and therefore will onely *touch* them, and so *conclude.* The differences that at the first entrie doe here arise, are first, concerning the *readings*, then, the *sence.* In the reading, there growes a diuersitie both in the poynting, and words. For some would haue the kingly accent *Athnach* (which is here vnder the word שחר the morning) to supply (as vsually it doth) the place of a *colon*, or *middle distinction*: and then the reading may be (as our last translation hath it, with *Iunius*) *In the beauties of holinesse*, from *the Wombe of the morning*, and there stop. Others take it, as a note of the *sentence* onely *inuerted*: so *Piscator*, *Munster*, *Moller*, and the most that I haue seene. And *Gesner* giues instances of this reading, which I *follow* without preiudice to the other. The vulgar here againe is strangely besides the text. For in stead of, *From the Wombe of the morning, thou hast the deaw of thy birth*; it hath it, (as the *Doway* renders it.) From the wombe before the day-Starre I begate thee. No colour is for it, but from the *Greeke.*

Greeke. I cannot stay to sift the *ground* of this *mistake*. Reade but onely *Epiphanius* in his 2. booke, the 65. *Heresie*, against *Paulus Samosatenus*, and you shall see the inconuenience, of depending too much vpon other mens references, and taking vp things at the second hand. That *good Father* in that place, conferring all the *Greeke* copies, of *Aquila*, *Symmachus*, *Theodotion*, the *first* and *sixt edition*; at last falls vpon the *originall*, which he sets downe in *Greeke letters* with his owne interpretation, word for word, but his *Hebrew* is such that I thinke few Iewes would euer vnderstand, or acknowledge. For in stead of מרחם *from the wombe*] he hath μέρεμ. for משחר *the morning*, or *from, the morning.*] μέσσαρ. for טל לך *to thee the deaw.*] λάκταλ] One word, which he sets downe as *Hebrew* for *deaw*: And last of al for ילדתך thy birth] he hath put τελεδέχεθουν, a word neuer heard of. Which I mention not for any disgrace to that *learned Father*, who hath sowel deserued of the Church: but that it may appeare, how much we are beholding to those *Linguists*, that haue spent their labours, to make these fountaines more cleare for vs. For vpon these *diuersities* of readings grew diuers *expositions*, some, referring it to the *person* of Christ, others, to his *members*. In regard of the person of Christ, *Tertullian* and *Iustine Martyr*, vnderstand it of his *Incarnation*, as if by the *wombe of the morning*, were meant the *Virgins wombe*, wherein Christ was conceiued without the helpe of man, and borne in the *night* before the rising of the *day-Starre*. *Melancthon* and *Gualter* mislike not this, but deduce it

Lib. 5. aduers. Marcion. Dialog. cum Triphon.

Vid. Moller.

it in another maner. *Athanasius*, *Hilary*, *Ambrose*, *Augustine*, with most of the *Ancients* who follow them, interpret this onely of *Christs eternall generation*, and *Bellarmine* with *Gesner*, striues to make it auaylable against the *old Heretiques*. In which case I say no more, but wee haue no need to depend vpon such *deductions*, but that *Aquinas* his rule is good (which *Caluin* of some hath bin taxed for following) *Cùm quis ad probandam fidem Christianam adducit rationes quæ non sunt cogentes, cedit in irrisionem infidelium; credunt enim quòd huiusmodi rationibus innitamur, & propter eas credimus.* Such arguments therefore are better spared, in a choyce of diuers more vrgent. In regard whereof, I take this, with the *current* of our later writers, to be rather vnderstood of the *propagation* of the *Church* by the *seede* of the Word. Of which *two things*, are here intimated, first, their *secrete increase*, as the *morning deaw*, which is found vpon the grasse, though no vapour or cloud appeares from whence it hath descended; and *secondly*, their *multitude*, which as the *morning drops*, in euery age more multiply, then man can take notice of. The Spirit of God therefore neuer ceaseth from the propagating *Christs Church*, though men neglect their *duties*, & all the world *oppose* it. And here I might take occasion to discourse how the Church is sometimes *inuisible*, and yet euer *fruitfull*: sometimes, *personated* by *hypocrites*, and yet springing still as the *corne* among the *weedes*, in *persecution* flourishing, in *exile* from one place, entertayned euer in another, knowne

Part. 1. q. 32. art. 1. Et ibid. q. 46. art. 2.

knowne ſtill to bee by her members, but onely knowne to God, how many the members be. But I perceiue the time hath preuented me. The application of the whole is: This is the day of *Chriſts power*, wherein we are to tender our *free-will offrings, prayers, prayſe*, and *thankeſgiuing*, vnto the Lord of Hoſtes, in the *beauties of holineſſe*, now he commeth downe vnto vs (as our Prophet ſpeaketh) *like the raine into a fleece of wooll*, euen *as the droppes that water the earth*. Let vs conclude therfore with the end of that ſame 27. Pſalme, *Bleſſed be the Lord our God, euen the God of Iſrael, which onely doth wondrous things: And bleſſed bee the name of his Maieſtie for euer; and let all the earth be filled with his Maieſtie.*

Amen, Amen.

5 SF 54

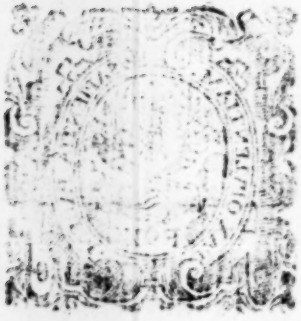
THE FIRST FRVITS OF THE RESVRRECTION.

A SERMON PREACHED ON EASTER DAY, AT S^t. PETERS IN THE EAST, *in Oxford.*

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Professor*, and Rector of *Exceter Colledge*.

Imprinted at London by *Felix Kyngston*, for *Iohn Budge*, and are to be sold at his shop in Pauls Church-yard, at the signe of the greene Dragon. 1621.

BRITISH MUSEUM



THE FIRST FRVITS OF THE RESVRRECTION.

1. Cor. 15. 20.

But now Christ is risen from the dead, and become the first fruites of them that slept.

THis day is this Scripture fulfilled in our eares, (B.) and contayneth the happiest tidings that euer was imparted to flesh and blood. For *fiducia Christianorum* (as *Tertullian* begins his booke *de Resurrectione carnis*) is *Resurrectio mortuorum*. The chiefest string that *Christians* haue to their bow, is their vndoubted perswasion, that the dead shall rise againe. This *the truth* (sayth he) *constraynes* vs to *beleeue*; this *truth* is reuealed in Gods Word; this *Reuelation* is no where expresst in shorter and plainer tearmes, then in these words of the blessed Apostle, which now I haue read vnto you. I shall

not need to waste time, or suspend your patience with an *ouer-logicall demonstration* of the coherence with that which went before. It may suffice by the way, only to take notice of *First*, the Apostles auditory: *Secondly*, his manner of proceeding. His *auditors* were the *Corinthians*, great *Greekes*, prone to *factions* and *emulations*, standing much vpon their *Philosophy* and straines of *subtilities*, whereby the Apostles plaine course of *teaching* was contemned as vulgar, his Person vnderualued, his *Followers* esteemed *weake* and *simple*, as his *apologie* discouereth in the foure first chapters. Besides this, they had gotten a tricke to bolster out one another, for what misdemeanour soeuer, and to vndergoe rather the *frowne* of any *forraine iurisdiction*, then quietly to haue matters composed among themselues, chap. 5. and 6. And how could *this chuse but* draw on greater scandals, as quarrelling about *virginitie* and *marriage*, which should haue the *preeminence*? chap. 7. *Abuse of Christian libertie* to the ouerthrow of their weaker brethren, chap. 8. and 9. *Irreuerent behauiour* both of men and women at *Prayers*, *Sermons*, and receyuing of the *Sacraments*, chap. 10. and 11. Odious *comparisons* betweene *Preachers* and *Linguists*, *tongues* and *miracles*, miracles and other *spirituall gifts*, as if any of these were our owne, or of other vse then to edify one another, from the beginning of the 12. to the end of the 14. chapter. No maruaile then if in a Church so tainted, some fell, out of their presumptuous profanenesse, to question also

ſo the *Reſurrection*: which, how the Apoſtle here meets with in this 15. chapter, may be noted farther as a patterne for *diſputants* in *diuinitie* to imitate. For firſt he comes not vpon them with Philoſophicall *Quiddities*, or apocryphall *fragments*, to iuſtifie an article of ſuch conſequence. Nay (ſayth he) *I haue deliuered vnto you, firſt of all that which I alſo haue receyued, how that Ieſus Chriſt died for our ſinnes according to the Scriptures, and that he was buried, and that he roſe againe the third day according to the Scriptures*, *verſe* 3,4. The *Scriptures* therefore are the grounds, and foundation of Apoſtolike building. And that according to the *Scriptures*, all things came to paſſe, hee bringeth in *eye-witneſſes*, verſe, 5. 6. *Cephas* the *Foreman*, and if his word would not bee taken, an eleuen more of the ſame ranke to iuſtifie it. And in caſe alſo that theſe ſhould bee excepted againſt, vpon a ſuſpition of partiality; there are ready *fiue hundred* brethren beſides, which all ſaw Chriſt *at once*, after his Reſurrection, and diuers were *aliue* at that time to witneſſe it. And leſt our Apoſtle might bee noted, as too confident vpon *heare-ſay*, laſt of all he was *ſeene of mee alſo* (ſayth hee) *as of one borne out of due time*, the *laſt* and the *leaſt*; but all comes to one, *for whether it be I or they, ſo we preach, and ſo yee beleeued*.

But heere the Corinthians might except, admitting theſe proofes as ſtrong for the *Reſurrection* of Chriſt: Doth it thereupon alſo follow, that our bodyes ſhall likewiſe bee rayſed? Yes

(sayth the blessed Apostle) otherwise there were no auoiding of those prodigious absurdities; *preaching* and *sayth* should be vaine, the *Apostles* found false *witnesses*, the *liuing*, in their sinnes, the *dead*, *perished*, *Christians*, of all professions the most *miserable*. Let a Scholler then gather the arguments, and he shall finde the first fairely *categoricall*: That which the *Scripture* hath expressedly deliuered, and so many eye-witnesses beyond exception are readie to auouch, must needes be true without contradiction, and cannot be denied without impiety; But *Scriptures* and *witnesses* are *cleare for Christs Resurrection*: therefore that is an argument beyond all exception. The second is *Hypotheticall*, forcing a number of intolerable *absurdities*. If Christians are not to rise againe by vertue of Christs Resurrection, as Christ did, then the *Preaching* of the Apostles is a fopperie, the *sayth* of Christians, vaine, the *forgiuenesse* of their sinnes, a fancy, the *hope* of their dead, a delusion, their estate in this life, beyond all others the most wretched; but such *inferences* are no way to be indured; therefore it must be euer firmely held, that not onely Christ rose againe, but that Christians by vertue of his Resurrection, are also to be raysed. Vncontroleable therefore is this *minor proposition*, which the Apostle here assumeth, *But now is Christ risen from the dead, and become the first fruits of them that slept*. I could not passe along this goodly *Field of Corne* (B.) without plucking *some eares*, which were eminent aboue the rest: for where may a

man preſume rather then in ſuch an Auditorie as this, where *Knowledge*, and *Humours* abound, and the deuill is moſt buſie? that ſome are *proud*, and *factious*, ſtanding vpon their gifts, to the vilifying and diſcouraging of their weaker brethren? others profane & peremptorie, to reiect all good order, irreuerently to abuſe the Word and Sacraments, and turne all Gods graces in a *cuſtomarie wantonneſſe*? On the other ſide, what hearers may be imagined to be more vnderſtanding of the *Apoſtles Logike*, for ſettling of their owne conſciences againſt all *Atheiſticall oppoſers*, and the profitable imparting of it to the ſtrengthening of others? Euery one therefore in his paſſage may *rubbe* out the *Corne* of ſuch *eares* as hee liketh. I ſhall deale with the whole *heape*, which the Apoſtle hath here in good *meaſure*, and *running ouer*, ſhaken together, in this narrow veſſell: *But now Chriſt is riſen againe, and become the firſt fruits of them that ſlept.*

3. The words, as you ſee, of their own accord, fall aſunder into theſe two parts. Firſt, the *ground of our Reſurrection*, in theſe, *But now Chriſt is riſen from the dead*] Secondly, the *Fruits* of this *riſing* of Chriſt, *And is become the firſt fruits of them that ſlept*] The firſt includeth the *cauſe*, the ſecond the effect, of the greateſt good that euer befell mankind. Ioyne both together, and no Logike euer inſtanced in the like *Enthymeme*: *Chriſt is riſen againe, therefore we ſhall alſo riſe.* That *Merchant* can neuer breake, who hath ſold all to purchaſe this *Plot* of ground; and thrice happy is

that *beneficed man*, who hath so payed his first *fruits*. When the witty *Athenians* heard this doctrine of the Resurrection of the dead, Act. 17. howsoeuer some *Epicures*, and *Stoicks* gaine-sayd, verse 18. others *mocked*, verse 32. yet the wiser sort were desirous to haue it *repeated againe*, and certaine claue vnto *Paul*, and beleeued, of the *Noblest* and *best ranke* amongst them, as *Dionysius* the *Areopagite*, and a woman named *Damaris*, and others of both sexes, by their good example. We are all Christian *Peripatetiques* (B) and therefore as our Apostle elsewhere admonisheth vs, Rom. 13. ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, *must walke honestly as in the day*, and be armed against the *Epicurisme* and *Stoicisme* of such brutish opposers. Now the custome of the place will shortly call for a *repetition*, and I make no doubt, but many a *Denys* and *Damaris* will sticke to that which shall be spoken. This is a day of *good tidings*, and better then the Lepers could bring to the almost starued *Samaritanes*, of the flight of their besiegers, and the *plenty* left behind them, and therefore wee should not doe well to hold our peace; for now is *Christ risen from the dead*] the *ground* of our *former* freedome and future happinesse, which commeth now in order to be first thought on.

4. *But now is Christ risen from the dead*] If I did not purposely now abstaine from controuersies, I could here from this particle νυνὶ, referred to the word ἀπαρχὴ, *now* is Christ the *first Fruites*, take occasion to discusse against some needlesse muttering in these dayes. First, what became of the

Fathers

Fathers before the *Reſurrection* of Chriſt? whether they were in *Limbo* (which *Bellarmine* in his *ſermons* of the *Reſurrection*, takes for a ground, and Rhetorically deſcants vpon) and many of the *Fathers* and *Schoolemen* giue way to it: or elſe enioy the *preſence of God*, in a degree of happineſſe, competent to ſoules *ſeparated*, as alſo from the word *Chriſt*, referred to ἐγήγερται *Chriſt raiſed*, to require whether this were done by his owne *Power* as *Redeemer*, or elſe by Gods *Omnipotencie*, helping His *inferioritie*, as a diſtinct Agent, with that *ability* that he wanted in himſelfe, for ſuch an atchieuement. Beſides, a doubt might be alſo moued concerning the *obiect rayſed*, whether it were the *perſon intire*, or *natures diſſeuered*; and if ſo, whether the *Godhead*, or *manhood?* or if the *manhood*, whether the *body* only, or *Soule*, or *both*, or how? The *Schoolemen* you know *make worke* for ſuch ſpeculations, vpon the 3. of the *ſentences*, the 21. diſtinct: & the 3. part of *Aquinas* the 53. queſtion. The practice whereof we haue in *Abulenſis* on the 22. of Matt. ſpending at leaſt 24. *diſputations* vpon this and the like *curioſities*. And laſtly, quarrels might ariſe, and are pickt, from the words ἐκ νεκρῶν, *from the dead*, what ſhould be the *terminus*, or bound, from whence the Soule of Chriſt *returned*, whether from *Purgatorie*, or the *priſon* of the *Patriarkes?* (as too many haue ventred to define) or from *Paradiſe*, or *Hades* of *Bleſſed Spirits*, as others would haue it; or that his deſcent was no farther then the *graue*, and the *paßion torments*, as a third ſort ſtifly defend. But this dayes ſolemni-

tie, houres compaſſe, places cuſtome, your expectations, ſhould be wronged, to bee ſo entertained, being content (I truſt) to take by the way in groſſe: Firſt, that the *Fathers* before Chriſt, and thoſe that follow, like the *Cherubims* within the *vayle*, looke vpon the ſame *Mercy-ſeate:* For Chriſt was the *Lambe* ſlayne from the *beginning* of the *World*, in Gods immutable purpoſe, and therfore takes away the *ſinnes* of the *World*, as well before, as after this *actuall Reſurrection*. *Brethren, I would not haue you ignorant*, (ſayth our Bleſſed Apoſtle) *that all our fathers were vnder the cloud, and in the Sea; and were all baptized vnto Moſes, in the cloud, and in the Sea, and did all eate the ſame Spirituall meate, and did all drinke the ſame Spirituall drinke;* for *they dranke of the ſpirituall Rocke that followed them, and that Rocke was Chriſt*. Secondly, that the *Perſon* of this Chriſt was rayſed, the Godhead (one with the *Father* and the *Holy Ghoſt*, and the ſame *Actor* in all externall effects) reducing, and conioyning the ſoule againe to the body, *I haue power to lay downe my life and to take it*. Thirdly, that this returne both of ſoule and body, was from the *ſtate* of the *dead*, by looſing the *fetters* of *death* and *Hell*, in which it was *impoſſible hee ſhould be withholden*, Acts 2.24. This may ſatiſfie for the preſent, thoſe that can content themſelues to bee wiſe with *ſobrietie*. My progreſſe therefore ſhall rather touch on theſe eſpeciall paſſages, that concerne the *mayne*. Firſt, *how* this *reſurrection* of our Sauiour in the old *Teſtament* was *prefigured* and *fore-prophecied*. Then, how manifeſtly fore-told by

Apocal.13.8.

1.Cor.10.

Iohn 10.17.

by *himſelfe*, and ſhrewdly feared by his *perſecutors*, before his death: Afterward, how vncontroleably witneſſed, both on the *preſent* day, when it was done, as alſo in the *forty dayes*, wherein he conuerſed with his Diſciples, before his *aſcenſion*. For this eſpecially maketh for the ſettling of our Faith in this *grand Article*. This is *opus diei*, the worke of the day, which Satan cannot indure we ſhould take due notice of: we are all negligent (beloued,) and neede remembrancers to minde vs of that which wee know in the moſt receiued points of Chriſtianitie: tis to good purpoſe therefore, though no new thing may bee brought to informe the vnderſtanding, to ſet the meditations notwithſtanding on working, to recount with *Selah's* and *Halleluiah's*, *Tehillah's and Tephillah's*, all prayſes and thankeſ-giuings for the infinite benefits we haue receyued.

5. And here for the *old Teſtament*, if the bringing of *Ioſeph* out of the *pit* and *priſon*, *Moſes* from among the *flags*; *Samſons* riſing at midnight from the middeſt of his enemies, and carrying away the gates of *Gaza* on his backe: the quitting of the *three Children* from the *furnace*, and *Daniel* from the *Lions denne* (which the *Fathers* take as *Types* of the *Reſurrection*) ſhould be called in queſtion. I ſhall proceed more *vrgently*, to demand with *Iſaiah*, *Who was he that came from Edom* with died *garments*, from *Boſrah*, *glorious in his apparell, and trauelling in the greatnes of his ſtrength?* What is meant by his *treading the Winepreſſe alone*; and *ſtayning* all his *rayment* with the blood of the trampled, *Chap. 53. 1.*

trampled, but the victorie of Christ ouer *death*, and *hell*, in this *day of his Resurrection*? This the Father himselfe acknowledgeth, Psal. 2. 7. *Thou art my beloued Sonne, this day haue* I *begotten thee*: which according to the *Apostles* comment, Acts 13.33. is referred not to his *Eternall generation*, or *temporall incarnation*, but to this (*hodiè*) of his *resurrection*. Of the same, the *Sonne* interprets the being of *Ionas* in the Whales belly, Matt. 12.39. And who knowes not that the holy Ghost by two Apostles, both Saint *Peter* and Saint *Paul*, denyes that text in the 16. Psalme, *Thou shalt not leaue my soule in hell*, *to* be *properly meant of Dauid*, but *principally*, (though Typically) of that *holy One*, who lay not so long buried as to see corruption. Such euidences the *old Testament* affords vs, which are notwithstanding but *glimpses*, and *shadowes*, in comparison of those we haue in the new; where it is obserueable as a thing extraordinarie, that *this article* is cleared more, then any of the rest. That the Disciples might no way doubt of it, he foretells them in plaine tearmes, Matth. 20. 18. *Behold, we goe vp to Ierusalem, and the Sonne of man shalbe betrayed vnto the Chiefe Priests*, and vnto the *Scribes, and they shall condemne him to death, and shal deliuer him to the Gentiles to mocke, and to scourge*, and *to crucifie him, but the third day he shall rise againe*. And howsoeuer the Iewes tooke aduantage of a speach of his to this purpose, *Destroy this temple, and in three dayes I will rayse it vp*, *Iohn* 2.19. and made it the chiefe ground of their *accusation* against him, Matth. 26.61. Yet their importunity with

with *Pilate*, to haue his Sepulchre ſealed, and their care to ſet a watch about it, of their owne faction, diſcouered their more then ſuſpition, that hee might riſe againe, as they remembred that it was giuen out when he was aliue, that hee had fooretold himſelfe. All theſe aſſurances before his Paſſion, make for the certainty of his Reſurrection. But greater *euidences* follow after, that admit no deluſion. If a man ſhould but deale with the fee'd *Ianizaries* of the *High Prieſts* and *Scribes*, vpon their owne grounds, their owne teſtimonie were inough to conuince them. *His Diſciples* (ſay they) *came by night, and ſtole him away while we ſlept. Mentita eſt iniquitas ſibi.* O the ſottiſhnes of humane policie, when once it begins to tamper againſt the determinate counſell of the Almightie! His *Diſciples*, a few, and ſilly vnarmed men, that were at their wittes end, to thinke what ſhould become of themſelues, a poore ſort of *ſcattred ſheepe* of a *ſmitten Shepheard*, that fled from him when he was yet aliue, would they vpon the ſodaine bee ſo hardy, as to venter their deareſt liues, to recouer a mangled carcaſe, in ſo deſperate a piece of ſeruice, ſo vnlikely to take effect, ſo hazardous to the vndertakers, ſo little beneficiall, if they had ſucceſſe? why had they not then attempted to doe it (as *Chryſoſtome* well obſerueth) the firſt night, before the *Guard* of *Souldiers* was ſet? for the text is plaine, Mat. 27. 62. It was the next day following his funerall, before the ſouldiers came, and ſo long the ſtone and ſeale had remained vntouched. To omit the vn-

Mat. 28. 13.

likely.

likelyhood of *vnbinding* him, and leauing the *linnen* clothes behind, in a case requiring so much dispatch; they are manfestly taken in their owne tale: For if the *souldiers were asleepe* (as they blanch the matter) *quomodo furtum viderunt?* (sayeth *Rhemigius* out of Saint *Augustine*) how could they witnesse that his Disciples stole him? But if they were waking, and saw it, what letted them to hinder it, and apprehend the attempters? No: if they had made inquiry, and desired to be rightly informed, many in *Ierusalem* would haue told them of *opening* of other *graues* besides this, for companie, and that of knowne and *holy Saints*, long before that time buried, and their bodily appearing vnto diuers, to shew there was somewhat more then the theft of a few poore *fishermen*, which was accompanied with the strangenesse of so great a *miracle*. All which circumstances notwithstanding, might be spared in regard of the *proofes* that *follow*, which doubtlesse are so distinctly registred by the Penmen of the *Holy Ghost*, not to be taken in *grosse*, but *particularly* considered, for the stirring vp of our faith and deuotions.

Tom. 10. Ho. 26.

Matth. 27. 52.

6. Some later Diuines, for *order* and *memorie*, ranke them into *Apparitions*, and *Testimonies*. His *appearances* afore his Resurrection were either the *same day* it was done, or in the *forty dayes* following, before his Ascension. The same day, we read that he appeared *fiue times*. To *Mary Magdalen*, out of whom he had cast seuen Deuils, making so notorious a *Conuert*, the first *Euangelist* of his Resur-

Reſurrection, Mar. 16. 19. To *her* againe, and the other *Marie*, admitting them then to touch his *feete*, and *worſhip*, and to *carry newes* thereof to the Diſciples, Math. 28. 9. Thirdly, to *Cleophas* and his fellow, as they were going to *Emmaus*, inſtructing them firſt as a ſtranger in this very point, and afterward, diſcouering himſelfe in breaking of bread, Luk. 24. Fourthly, to *Cephas* or *Peter* alone, as you haue in the fift verſe before my text. And laſt of all, to all the *Diſciples*, (*Thomas* only wanting) where they were aſſembled together, the doores being ſhut, ſhewing them his hands, and his ſide, for their more aſſurance, that it was no deluſion, and taking them ſo together, that if one would not truſt his owne eyes, he might be confirmed by his *fellowes*, who ſaw it as well as himſelfe, Iohn 20. 19. So ſpeedily, the very ſame day, with ſuch euidence, ſo often, was the *Article* of the *Reſurrection* confirmed. In the *fortie dayes* after, we haue *ſixe* of the like *appearances*. To the *Apoſtles*, (and *Thomas* beeing among them) eight dayes after, whoſe *doubting* gaue occaſion for the farther inſtruction of all, Iohn. 20. 27. To *Peter*, and ſixe more of the *Diſciples*, as they were a fiſhing at the ſea of *Tiberias*, Iohn 21. 2. To *Iames*, (as ſome coniecture) for the ſtrengthning him againſt his *martyrdome*, being the firſt of the Apoſtles that was to ſuffer, Acts 12. To the eleuen *Diſciples* vpon a mountaine in *Galilee*, to make good that he had promiſed by the women, Matt. 28. To more then *fiue hundred* brethren at once, mentioned here by our *Apoſtle*. And to all thoſe laſt

last of all, that were present at his Ascension, from the *mount* of *Oliues*, Actes 1. To which eleuen *Apparitions*, before his *Ascension*, if wee had that to Saint *Paul*, Actes 9. it will make vp the full *doozen* or *Iurie*, to *quit* our cause, and *cast* opposers. But if apparitions should seeme to any too subiect to counterfeiting, we haue a *cloud* of witnesses besides to confirme it. From heauen, of *Angels*, *Hee is risen, hee is not here*, satisfie your owne eyes, *Come see the place where the Lord lay*, Matth. 28. From women in earth, who were vnlike in such a case to vent a gull, because they scarce beleeued it themselues, *They haue taken away* (sayth *Mary Magdalen*, who little thought of his rising) *the Lord out of the sepulchre*, *and I know not where they haue layd him*, Iohn 20. From the Disciples, who had eyes inow vpon them, to trippe them for tayling in the least circumstance: whereupon they esteemed the first relation of the women, as idle tales, before experience had taught them that the *Lord was risen indeed, and had appeared to Simon*, Lu. 24. 34. These things were so sifted, so euident, so manifest on all hands beyond exception, that impudency it selfe might stand amazed, not daring in any sort to disauow it. It was made apparant to *Iewes* and *Gentiles* of both professions, to *Disciples* and *Souldiers*, *Clergie* and *Laity*, to *men* and *women*, both *sexes* were satisfied, in the *Euening* and *Morning* no *time* excluded. In the *garden*, vpon the *way*, in the *Citty*, at the *sea*, vpon a *mountaine* in Galile, vpon another, ouerlooking *Ierusalem*, within *doore*, *without*, no *place* euer shunned.

Luke 24. 11.

ſhunned. They could not bee deluded by *heare-ſay*, for their *eyes* ſaw him, a *miſt* was not caſt before their eyes, for their *eares* heard him. As neere as might be he came to their *ſmelling*, (if ſuch a ſence were fit to diſcerne in ſuch a caſe) for hee *breathed* vpon them, they beheld him *eate* and *drinke* with them, of ſuch meate as was by *miracle* prouided for them, wherein *taſte* might haue his portion in the diſcouerie. But more then all the reſt, hee ſhewed them his *hands* and his *ſide*, told them, that a *ſpirit* could not haue *fleſh* and *bones*, as he had, wiſhed them to *handle* him, cauſed *Thomas* to thruſt his *hand* into the *wound* in his ſide, for his owne and the fuller ſatisfaction of them all. It were ſtrange therefore that *touching*, and *handling*, the ſence of *feeling*, ſo *often*, ſo *freely*, by ſo *many* admitted, to make *experiment* about it's proper obiect, ſhould in ſo mayne a point be deluded. Out of all which *premiſes* you ſee the Apoſtles *concluſion*, and the ground of our faith inferred in the very words as my text hath it: *Now is Chriſt riſen from the dead*] which I haue laboured ſo fully to declare, not ſo much to conuince *oppoſers*, as to confirme the weake *beleeuers*.

Luke 20.22.

Luke 24.29.

7. For here I make no doubt (B.) but all good *Chriſtians* will bee forward for application to themſelues. Some vpon the conſideration of Satans abſolute ouerthrow, *hells* harrowing, *deaths* ſwallowing vp in victorie, will follow the conquerous triumphs, with their heartyeſt acclamations. Others in a ſort deiected, with the meditation of his former *paſsion*, will now cheere

vp

vp their thoughts in this glorious amends; As the *Israelites* for their escape from *Pharoah*, *Deborah* for the defeating of *Sisera*, the *Israelitish women* for the ouerthrow of *Golias*, expressed their exceeding ioy in *set songs*, and *thankes-giuings*: Much more euery one in this case, should turne sacred *Poets*, and make holy *Anthems*, to their owne soules and consciences, to celebrate the solemnitie of this *Festiuity*. O what ioy must it needes be to a *good heart*, to recount, that when the *deuill* and his *complices* had spit all their venome, against the only meanes of our Redemption, when they had (as they supposed) taken the *Lion* in a *trappe*, deliuered him to the Iaylour *Death*, (if I may so speake) without *bayle* and *mainprise*, shackled him sure with bolts and seale, for euer stirring to disturbe them againe; That then the Lord awaked *as one out of sleepe, and like as a Giant refreshed with wine! He smote his enemies in the hinder parts, and put them to a perpetuall shame.* Then the huge *Stone* was *rolled* away, the *Seales* broken, the *Guard* frighted, the whole *plot* spoyled. What ayled thee, O thou *Earth*, that thou so *trembledst*, & thou *Stone*, that thou wast so *driuen* backe? yee *Souldiers*, that ye fled like cowards, and ye *graues* of the *Saints*, that ye could not keepe in your dead? It was the Lord that returned from the slaughter, leading *captiuitie captiue*, and now hauing *drunke* of the *brooke in the way*, lifted vp his head to be Ruler in the *middest of his enemies*. Long was it before his deerest *Followers* could be possessed with this truth, but ha-

Psalme 7.5.

uing

uing once the hynt, how their *hearts burned* within them to impart it to others. *Mary ranne* to bring the Diſciples word: *Peter* and *Iohn ranne* to ſee whether it were truth or no. The two Diſciples could not reſt in *Emmaus*, (howſoeuer like to be benighted,) but backe they muſt the ſame *houre to Ieruſalem*, to acquaint their fellowes what had befalne them in their walke: Their fellowes preuented them with the ſame newes, before they could haue time to ſpeake. Amongſt all which congregations, no doubt but the *bleſſed Virgin* his mother bare the moſt affectionate part, which notwithſtanding is no where here mentioned: to ſhew, that this Spiritual Iubile was beyond the taking notice of the neereſt earthly relation. No (B.) we need not faine the *Suns dancing*, or *Hermes viſion*, *or Paſchaſinus* holy *well* that was filled of his owne accord euery *Eaſter day*, or the annuall riſing, as vpon this day, of certaine *bodies* of *Martyrs*, in the ſands *of Ægypt*, which ſome friuoloufly maintained, to amplifie the glory of this Reſurrection. *Aquinas* giueth fiue reaſons of it: The *commendations* of Gods *Iuſtice*, which was to recompence ſo great *humiliation* with the like *exaltation*: the ſtrengthening of our *fayth*: the aſſurance of our *hope*: the reforming of our *liues*: the complement of our *Saluation*. Hee might haue added for a ſixt out of the bleſſed *Apoſtle*, His mightily declaring himſelfe to be the Sonne of God, Rom. 1. But all theſe are in a manner comprized in the part of my text that followeth, being the effect and fruit of Chriſts Reſurrection;

Mat. 28 8.
Ioh. 20. 3.
Luk. 24. 33.
Luk. 24. 34.
p. 3. *q.* 53. *ar.* 1.

surrection; which succeedeth now in this place to be likewise discussed.

8. *And become the first fruits of them that slept.*] I cannot more fitly enter vpon this second part of my text, then with the words of the *Psalmist, When the Lord turned againe the captiuitie of Sion, then were we like vnto them that dreame:* As olde *Iacob* at the relation of his sonne *Iosephs* being aliue, Gen. 45. the newes was beyond expectation so good, that he tooke it for a dreame, rather then a true narration. *Then was our mouth filled with laughter, and our tongue with ioy. Then sayd they among the heathen, The Lord hath done great things for them, yea the Lord hath done great things for vs alreadie, whereof wee reioyce.* The ground whereof is this, whereof I am now to speake: *Christ is risen from the dead, and is become the first fruits of them that slept.* Ἐγήγερται *made, become, not in acceptation only*, in regard of *Gods mercy* in admitting his sufferings for our sins, but by *desert* also, in satisfying the Iustice of God the Father, and paying the *vtmost farthing*, wherein mankinde had runne into *arrerages. Become the first fruits*] Like vnto that is the *old Testament* sanctifying al the *after-haruest*, not of *al* without *a differẽce*, lying vnder deaths custody, but of them that *slept*, in expectation of him before this *Resurrection*; and those ẏ follow, who shal awake by vertue therof, & as *mẽbers*, follow the *Head. Our bones lay scattered before the pit* (saith *Dauid*) *like as when one breaketh & heweth wood vpon the earth. And now, Sonne of man, thinkest thou that these bones can liue?*

Psal. 126.

Leu. 23. Rom. 11.

Psal. 141. 8. Ezech. 37. 3.

I

I haue warrant to prophecie vpon them that they ſhall liue, and to make good what I ſay, out of this ground of our *Apoſtle*: *Chriſt is riſen from the dead, and by vertue of this Reſurrection they ſhall ſurely liue.* You know (B.)by that which hath beene ſpoken, the *antecedent* being cleared, that *Chriſt is riſen againe*, the *conſequent* might be called in queſtion,(& is by *Fauſtus Socinus*) how thence it ſhould follow that wee ſhall alſo be rayſed? This the Apoſtle wiſely foreſaw, and therefore maketh it good,by three inuincible arguments. Two are couched in theſe few words, *He is become the firſt fruits of them that ſlept.* As the *firſt fruits* are accepted, ſo the whole maſſe ſpeedeth, and thoſe only that *ſleepe*, ſhall haue a time to awake. The *head* aboue the water, the *members* can neuer be drowned. The third argument in the two next verſes following,is of like force: *As by man came death, ſo by man came the Reſurrection, and if in Adam mans nature* offending,became the *priſoner* of *death*: why in the ſame reſtored by the Son of God, ỳ aſſumed it to that purpoſe, ſhould not al in the like ſort be made aliue? It is true that ſome *bodily* roſe againe before this *Reſurrection* of *Chriſt*, as in the old *Teſtament*, the *widowes ſon* of *Sarepta rayſed* by *Elias*, the *Sunamites ſon* by *Eliſha*, and *another* alſo at the *touch* of the ſame *Prophets bones* in the Sepulcher,long *after he was buryed: as alſo in the New, the Centurions daughter*, the *widowes ſon of Naim*, putrified *Lazarus*, the brother of *Martha* and *Marie*: But the caſe betweene *their* Reſurrection and Chriſts, is much different.

De Chriſto Seruat. p.2.cap.3

First, in the *effect*, these rose not to liue immortally, but to die againe, as the *Schoolemen* giue the reason. Secondly, in the *efficient*, Christ rose by his *owne* victorious power, but these by vertue of *this Resurrection* of *Christ*, as our reformed Writers more fully haue declared.

9. The order in which this shall come to passe, and *how* the *dead* shall be *raysed*, what *difference* there shall be betweene these *corruptible carcases of ours*, and the same *refined by this Resurrection*, how in the *Resurrection*, one *Starre* shall differ from another in *glory*, and what shall become of those that are found *liuing* vpon the earth, at the Lords comming, is fully *added* by our *Apostle*, in that which followeth my text, but without the compasse of my intended scope. These texts sufficiently illustrate the point I haue now in hand. Christ is the *beginning*, the *first borne*, Colos. 1. 18. the *first begotten* of the *dead*, Apoca. 1. 5. The *fayth* in whose *Resurrection* shall saue vs, Rom. 10. 9. And therefore if wee beleeue, that *Iesus died, and rose againe, euen so them also which sleep in Iesus, will God bring with him.* Which conclusion is in the words of the Apostle, 1. Thes. 4. 14. And this he so insisteth vpon in al his *trials*, as though the *Creed of a Christian* had consisted of no more *articles*. In his tossing betweene the *Pharises* & *Sadduces*, Men and *brethren* (sayth he) *I am a Phariſe, the ſonne of a Phariſe*, of the hope & *Resurrection of the dead I am called in question*, Act. 23. 6. After, before *Felix* the Gouernor, *I haue hope towards God, which they themselues allow, that there*

there ſhall be a reſurrection of the dead both of iuſt and vniuſt, Act. 24. 16. before *Feſtus* and *Agrippa*, Why *ſhould it be thought a thing incredible with you, that God ſhould rayſe the dead?* Chap. 26. 6. *And hauing therefore obtained helpe of God, I continue this witneſsing both to ſmall and great, ſaying none other things then theſe which Moſes and the Prophets did ſay ſhould come, that Chriſt ſhould ſuffer, and that he ſhould bee the firſt that ſhould riſe againe, and ſhould ſhew light vnto the people and to the Gentiles*, verſe. 22. 23. He had reference no doubt to that of *Iſaiah*: *Thy dead men ſhall liue, together with my dead body ſhall they riſe: awake and ſing, ye that dwell in duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt forth her dead*, Chap. 26. 19. But what ſeeke wee a ſurer diſcharge, then the *Maſter* himſelfe of this *firſt fruites Office* affords vs, *I am the Reſurrection, and the life: Hee that beleeueth in me, though he were dead, yet ſhall hee liue?* Iohn 11. 25.

10. For farther amplifying of this point, I will not ſpend much time, to take notice of the ancient hereſies concerning it, reduced to fiue heads, and refuted by *Alphonſus de Caſtro*. The firſt (granting the ſoules immortality) denyed only the bodies reſtoring, as *Simon Magus*, and his adherents, the *Ophytes*, *Valentinians* and *Carpocratians*. The ſecond, admitting the Reſurrection of the bodie, imagined it to be ſo altered, and turned it a *Spirit*, that it could not be ſayd to be the ſame. To refute this fancy, wherewith *Eutychus Biſhop of Conſtãtinople* much troubled the

Church, *Gregorius* (before he had the title of *Great or Pope*) made a iourney thither from *Rome*, and handled the matter so wisely before *Tiberius* the Emperour, that *Eutychus* booke *de Resurrectione* was adiudged to the fire. A fit dispatch also for the Diuelish pamphlets of *Osiandrius* and his *damnable associates*, which now in this Sunshine of the Gospell, (among diuers farre worse) set abroach the same opinion. And the Arminians (as the world seeth) are too ready to take after them. The third heresie is layd to the charge of *Origen by Theophilus Aleaxandrinus*, as though he should hold the *Resurrection of body* with such a clause, that after it had risen once, and so flourished for certaine ages, it should againe be dissolued, and brought to nothing: but *Epiphanius cleereth Origen* for this, burthening him with the flat deniall of the Resurrection of the body. In regard whereof, *Alphonsus* will credit neither of the relators, because their testimonies (sayth he) *concerning Origen*, doe not agree. As little heede is to be giuen to the imputations of *Guido Carmelitanus* against the *Arminians*, putting on them, that they hold Christ rose vpon the *Saturday*, which *Alphonsus* makes the fourth Heresy. For who findes not by Fryer *Waldensis*, and *Widdiford*, against *Wickliff*, *Peter Cluniacensis*, against the *Petrobrusians*, *Bernard* of *Lutzenburg* and others, against the *Waldenses*, what small trust is to be giuen to such relators, when the authors cannot be had, to speake for themselues? Last of all, there wanted not those who affirmed, that in the

Paschal.2.

the Reſurrection no *women* ſhould be found, but all then ſhould be *turned into men*; abuſing that place of the *Apoſtle*, Epheſ. 4. 13. of the growing of all vnto a *perfit man, vnto the meaſure of the fulneſſe of the ſtature of Chriſt*. But Saint *Auguſtine* elegantly refutes them *De ciuitate Dei*, lib. 22. cap. 17. interpreting man in that place to include, as *homo*, both *ſexes*, and wittily concluding out of the 22. of Matthew, where our Sauiour tells vs, that in *the Reſurrection they neither marry, nor are giuen in marriage: erunt ergo qui vel nubere hic ſolent, vel ducere vxores, ſed ibi hoc non faciunt.* Therefore ſhall then (ſayth he) *be the parties which on earth were married, or marriageable*, but *there* they ſhall be freed (as the *Angels*) from any ſuch relations of *man* and *wife*. Now partly to giue ſome ſatisfaction to curious demaunders, but more I thinke out of their itching *humours*, to make worke for their wit; the *Schoolemen* haue preſumed to define of the qualities of thoſe that ſhall *riſe againe*, of their *ſtature, age, place, appearance, crownes, and coronets*, more then our Apoſtle, after his returne from the *third heauen*, euer thought fit to acquaint vs with. To better purpoſe a great deale the *Fathers* preſſe this point; *Iuſtine Martyr, Athenagoras and Tertullian*, to conuince the *Gentiles*; *Irenæus, Ephrem*, and *Auguſtine*, to ſtop the mouthes of *Heretikes*, *Gregorie Niſſene*; *Chryſoſtome*, *Cyprian* and *Ambroſe*, labour eſpecially in a *concionatory* and *Pareneticall* kinde of ſtraine (wherein they were excellent) to ſettle the conſcience, perſwade the will, and ſtrongly

to worke vpon the affection. Saint *Hierome* bynds himselfe against the particular errours of *Iohn*, Bishop of *Ierusalem*: *Damascen* the *Greeke* master of the *sentences*, is full of collections out of the *Ancients*. *Lactantius*, *Prudentius*, *Hilarie and Paulinus*, tooke a delight to hallow their *diuine* straine in Poetrie with so sacred a subiect. *Sedulius* thought it not inough to intitle the memorable *Story* of the Bible, which he had compriſed in verſe in foure bookes, *Opus Paschale*, *Easter worke*: but needes he muſt repeate the ſame againe in *proſe* vnder the ſame title; which the laſt *Bibliotheca Patrum* hath now alſo taken in, from the library of *Peter Pithæus*. The time allotted will ſcarce giue leaue, to point but at the ſcope of each of them. They neuer thought this doctrine of the *Reſurrection* inough repeated, or ſufficiently taught, or learned. Their Philoſophicall anſwers out of the grounds of the *Phyſikes*, to ſhew the *poſsibilitie* of it, their *reaſons* borrowed from the Ethikes, to proue how it ſtands with *conueniency* and *iuſtice*, and their excellent *ſimilitudes* of the *Phenix*, *corne*, the *riſing* of the *Sunne* after his *ſetting*, and the like to illuſtrate the ſame, are teſtimonies of their extraordinary learning, paynes, and piety, and patternes for vs to follow, in the due conſideration of ſo Sacred a Myſterie.

II. But alaſſe (B.) our thoughts (for the moſt part) are taken vp with other matters: the commonneſſe of this great treaſure, maketh vs all to vnder-value it; wee can talke of it vpon occaſion,

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acknowledge it to be an eſpeciall *Article* of our *Creede*, brand with the deſerued note of *Infidell*, him that in any ſort ſhould *queſtion* it: and yet come too ſhort (God wot) in the due eſteeme of our *Sauiours* conqueſt of death, the primarie and meritorious cauſe of it, or of the vertue of the *firſt fruits*, whereby the whole *maſſe* is hallowed, or the happy condition of thoſe, who are not *dead*, but *ſleepe*, and repoſed in their graues, as in a bed, at the voyce of the laſt *Trumpe* to awake againe. Surely our *Apoſtle* accounted all things but *droſſe* and *dung*, in regard of this Knowledge of *Chriſt*, and *the power of his Reſurrection*, Philip. 3. 10. But our auerſneſſe, and neglect is ſuch in this behalfe, that I feare me, ſuch *ſpirituall themes* are leaſt ſtudied vpon, and the Apoſtles price of this knowledge, amongſt the *wits of this age*, held ſomewhat too deare. The conſideration of our Forefathers *deuotion*, ſhould ſet an edge on our *dulneſſe*. Good God! what adoe there was betweene the *Eaſt* Church, and the *Weſt*, about the preciſe *time* of this ſolemnitie? all were for the thing, but the *emulation* was about the time, who in euery circumſtance ſhould be moſt *exact*. Pope *Victor* and his adherents were for the *Sunday*, in regard that it was the day of the weeke, that our Lord roſe from the dead. *Polycarpus* and thoſe of the Eaſt Church, tyed themſelues to the time of the *Iewiſh Paſſeouer*, which might fall vpon any day of the weeke beſides. Theſe pretended *traditions* from *Iames* and *Iohn*: the other from *Saint Peter* and *Saint Paul*: And when *Irenæus* and other good

good men that interposed, were not able to take vp the matter, the Councell of *Nice* became so far *vmpire* for the Sunday, (as we finde related by *Athanasius* and *Eusebius*,) and *Constantine* the Emperour, so strongly backed it with his Imperiall letter, (which is yet to shew in *Socrates* and *Theodoret*) that the not-conforming to the *Councels* ordering in that behalfe, was made a branch of the *Quarto-decimanian heresie*. How iustly this was done, and vpon what grounds, I censure not; those that desire to bee farther informed in the point, may read what *Hospinian de origine Festorum*: Bellarmine *in his 3. booke de cultu Sanctorum, cap. 12. Morney* in the beginning of his booke of the *mysterie* of *iniquitie*, haue gathered out of the *Ancients*: only I may not omit that which a *reuerend Bishop* of our Church hath farther obserued: Should we esteeme so highly of *euery Lords Day*, that it may not be *prophaned*, or (becausse it is *de iure diuino*) by the Church altered? And should *Easter day*, which conteineth the *ground* of the *change*, from the *Iewish Sabbath*, to our *Sunday*, the *archetype* (as he calls it) or the *prototype* of all *Sundayes* in the *yeere*, bee in any sort scanted of its due celebration? What should I speake of the *Cycli Paschales*, or the *golden number*, sent by the *Alexandrians* to the *Romans*, as a rare inuention in *golden letters*, for a directiue *calender*, to find out the true seat of *Easter*, when *Hyppolitus*, the martyrs *Prime* (for now wee so commonly call it) was found *erroneous*? *Dyonisius* (also a martyr) and *Bishop* of *Alexandria*, was ready to mend it; and as farther

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proceſſe of time diſcouered any ſenſible difference, there wanted not care and ſtudie to ſet all right againe: ſo *Euſebius* corrected *Dionyſius*; *Theophilus* of *Alexandria*, *Euſebius*; *Proſper*, *Theophilus*; *Victor* of Aquitayne, *Proſper*; *Victor*, *Capuanus*; and *Dionyſius Exiguus*, the former *Victor*. And when about the yeere 454. neere vpon the *Councell* of *Calcedon*, *Eaſter* fell ſo high in *Aprill*, that they doubted they were in the wrong, what adoe keepes *Leo* in his Epiſtles to *Paſchaſinus* of *Lilibæum* in *Sicily*, to *Iulian* Biſhop of the Ile of *Coos*, to the *Emperour Martian* himſelfe, and his wife *Eudoxia*, to ſollicit *Proterus*, Biſhop of *Alexandria*, to ſet all right againe. Where I inquire not why the *Popes infallibility* ſhould not ſerue him to keepe a true account in Eccleſiaſticall matters, as well as others? The like thing fell out in Saint *Ambroſe's dayes*, and likewiſe in the time of *Innocent* the firſt. Vpon which occaſion, we haue that Fathers 83. Epiſtle, to the BB. of *Æmilia*, and *Innocents* letter to *Aurelius*, *Biſhop* of *Carthage*, intreating him to call a *Synode*, that the matter might be more fully bated. So highly they valued this times ſolemnity, in regard of the *firſt fruits* conſecrated in Chriſts *Reſurrection*, that they held the fayling in the ſmalleſt circumſtance, a note of ingratitude, and a kinde of *ſacriledge*. To preuent therefore ſuch inconueniences in *calculation*, the taske at length was layd on thoſe of *Alexandria*, as held the beſt *Mathematicians* after *Ptolemies* time. And hence we haue the *Paſchales*, as yeerely *Almanacks* ſent abroad by them, to informe all other Churches,

ches, and mayntaine vniformitie. *Eusebius* mentioneth some of these Epistles, sent first by *Dionysius* euen vnder the persecution. Three of that kind are now extant vnder the name of *Theophilus Alexandrinus*, translated into Latine by Saint *Hierome*, and lastly reprinted in the last *Bibliotheca Patrum* at Colen, containing, besides the euidence of the *custome* of keeping *Easter*, matter well worth the reading. And to intimate that onely, which time will not suffer me farther to enlarge, a man shall hardly turne ouer the *Ancients*, but euer and anon hee shall fall vpon *Sermons*, or *Homilies* for *Easter*, *questions* and *answers* concerning the exact forme of keeping *Easter*: *Hymnes* and *Anthems* composed for the celebration of *Easter*: Facts of greatest consequence reserued, as Baptizing, of the *Catechumenie*, *Absoluing* of the *Excommunicated*, *Receiuing* of the *Lords Supper*, in most solemne manner; and all for the honour of this great Day. The feast of *first fruits*, this *rosh hashanah*, (containing many mysteries, besides common solemnities) this holy time of *Easter*: It is strange, to obserue how many bookes wee finde written together, by the most deuout men, euen in times of persecution, by *Anatolius Bishop of Laodicea*, *Theophilus, of Cæsarea*, *Baccillus, of Corinth*, *Melito, of Sardis*, *Irenæus, of Lions*, *Hyppolitus*, the Martyr, and the great Doctor *Clemens Alexandrinus*; and all for the due maintaining of this custome of keeping *Easter*. *Chrysostome* deposed, and *Athanasius* wanting a fit place, would needs

needs notwithſtanding *keepe Eaſter:* the one, in a ſpacious *roome* built for the *publike Baths* of *Conſtantinople*; the other, in a *Church* at *Alexandria* not conſecrated: So hainous a matter they thought it to neglect the due obſeruing of Eaſter.

12. And to come at length to our owne ſelues, and cuſtomes, deriued from ſacred antiquitie, what meanes our preparation by a Lent-faſt, the ſolemne repetition of theſe *Eaſter Sermons*, rather then any other, the extraordinarie *concourſe* to the *Lords Supper*, at this time of the yeere eſpecially, but to draw vs by all circumſtances, to reckon with him for our *Eaſter duties*, that hath ſo effectually payed our *firſt fruits* for vs, at this holy time of *Eaſter*? What theſe duties are, our Apoſtle elſewhere ſheweth. As Chriſt was rayſed vp by the Glorie of the *Father*, ſo we alſo ſhould walke in *newneſſe of life. And if wee be riſen with Chriſt, why ſeeke we not thoſe things which are aboue*? Col. 3. 1. Our *dulneſſe* in our *vocations*, *deadneſſe* in our *deuotions*, *faintneſſe* at the approch of *death*, and the graue, are arguments that theſe *Reſurrection Sermons* cannot be too often *repeated*. *Wherefore, brethren*, be ye *ſtedfaſt* and *immoueable*, *alwaies abounding* in this worke of the *Lord*, for as much as you know that your *labour* is not in vaine in the *Lord*. For what croſſe or temptation can amate a Chriſtian ſoule, that can make but the true vſe of this ſhort text, *Chriſt is riſen againe, and become the firſt fruites of them that ſlept*? Turne ſuch a man to fight with *beaſts*, *after the manner* Rom. 6. 4.

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of men; present before him the *stake* or *tortures*; the assurance of his restoring by the *Resurrection*, is a *Supersedeas* to him in all his trials. Vpon this affiance he will professe with old *Ignatius*, that it belongeth to *Gods wheate*, to be *ground* with *beasts teeth*: he will resolutely, with Saint *Laurence* on the Gridiron, offer *both sides* to be *broyled*. In losses, in sickenesse, in disgraces, in all assaults of Satan, in the pangs of death, he will be alwaies repeating with Iob, I know *that my Redeemer liueth, and that he shall stand at the latter day vpon the earth*, and though *after my skin, wormes destroy this body, yet in my flesh shall I see God*. Last of all, in the death of our parents, and children, brethren, sisters, or friends, or any other, who are neere and deare vnto vs, what comfort so present as this, so surely grounded, so fit to be applyed, That *Christ is risen from the dead*, hath *satisfied* the vtmost *farthing*, hath broken vp the *prison*, turned the *death* of the faythfull into a *sleepe*, out of which, by vertue of his *Resurrection*, they are to awake *againe*, vnto a farre more happie estate. Seeing therefore that Christ our *Passeouer* hath beene thus *sacrificed* for vs, and payed the *first fruits* whereby wee are restored, and reconciled to God the Father, let vs keepe *this feast not with old leauen, neither with the leauen of malice* and *wickednes*, nor *dicing*, nor absurd *dancing*, or *ridiculous legend-preaching* to make the people laugh, which *Durand* and *Beleth* commend in their *popish Bishops*, as *Hospinian* at large declareth, but with the vnleauened bread of *sinceritie* and truth: This is the

Iob 19.

day

day which the Lord hath made; let vs *reioyce and be glad in it*. Let our hearts *dance* for *ioy*, and in our ſongs let vs prayſe him. Tell it out among the heathen, and when our children or Iuniors ſhall aske, what meane theſe *ſolemnities* at this time that the Church is ſo carefull to obſerue, before any other; let vs amply relate vnto them, how we were vtterly loſt in *Adam*, and became the *priſoners* of ſinne, *death* and *hell*: but now is Chriſt *riſen againe*, *the firſt fruites* of them that ſleepe, for their euerlaſting recouerie; the benefit whereof, by no triumphs, laud, and thankſgiuing, can be ſufficiently expreſſed. O thou therefore that of *ſtones* canſt rayſe vp children vnto *Abraham*, and reuiuedſt *Lazarus* when he ſtanke in his graue, make our dead hearts ſenſible of the vertue of thy *Reſurrection*, that ſeconding thy *firſt fruits* with a ſerious awaking to righteouſneſſe, we may triumphantly meete death in the face with this happie ἐπῳδήν, *O death, where is thy ſting? ô graue, where is thy victorie?* Heare vs, ô Lord, for *his* ſake, who dyed for our ſinnes, and roſe againe for our iuſtification: to whome with thee and the bleſſed *Spirits*, be all prayſe and glory both now and euer. *Amen.*

5 SE 54

Gowries Conſpiracie.

A SERMON PREACHED AT Sᵗ MARIES IN OXFORD, the fifth of Auguſt.

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Profeſſor*, and Rector of *Exceter Colledge*.

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BRITISH MUSEUM

GOWRIES CONSPIRACIE.

2. SAM. 20. 1.

And there happened to be there a man of Belial, whoſe name was Sheba, the ſonne of Bichri, a Beniamite, and he blew a trumpet, and ſayd, We haue no part in Dauid, neither haue we inheritance in the ſonne of Iſhai: Euery man to his tents, O Iſrael.

THere is no ſtate ſo ſettled vnder the Sun, but ſubiect it is to manifold alterations. S^t. *Ambroſe* giues the reaſon in his ſixth booke and 39. *Epiſtle*, becauſe true *Reſt* and *ſecurity* keepe their reſidence in *heauen* onely, and not here on earth: and therefore (as Saint *Auguſtine* writes to *Celeſtinus* in his 63. Epiſtle) in this world are not any way to be expected. If *any* might preſume to ſpeed better then others, Kings might

plead their Prerogatiue: but being in the ſame ſhip with their inferiours, they are forced to runne the hazard of the ſame tempeſts. So generally that old verſe falleth out to be true,

Interdum pax eſt, pacis fiducia nunquam.

Aboue many others, a man would haue thought *King Dauid*, a King of Gods owne making, a *man after his owne heart*, ſo beloued at home, ſo feared abroade, ſo compaſſed on euery ſide with inward and outward bleſſings, had at length beene ſufficiently guarded from any extraordinary attempts of *traytours* or *treaſon*. Hee had ſo miraculouſly eſcaped *Saul*, ſubdued the *Philiſtims*, recouered *Ieruſalem* from the obſtinate *Iebuſites*, the finger of God appeared in all his actions, and victories, he wanted not friends, and kinred, his Captaines and Souldiours were terrible, his ſonnes many and towardly, his treaſure boundleſſe, and his owne valour and experience famous amongſt his ſubiects and borderers, ſo that *deſperateneſſe* it ſelfe might haue trembled to haue giuen him the onſet: Yet the text here ſheweth, that as the beſt men haue their faults, ſo Gods deareſt children want not their croſſes. In the matter of *Vriah*, *Dauid* in three reſpects had beene ſcandalouſly too blame, in *murder*, *adulterie*, and the vnder-hand *betraying* of a poore Innocent. The firſt whereof, God repayed by the murder of his owne ſonne *Ammon*, and the death of the childe begotten in *adulterie*. The ſecond, by the deflowring firſt of his daughter *Tamar*, by her owne brother, and then

then of his owne wiues, by his inceſtuous ſon *Abſalom*; who as he raiſed out of his owne bowels to turne *traytour* againſt him, (as appeareth in the fiue former chapters) ſo here he ordereth the malice of *Sheba* to rayſe another commotion, iuſtly puniſhing *ſinne* by *ſinne*, and working his owne ends, by ſuch peruerſe inſtruments. The brand therefore of *Abſalom* is ſcarce here quenched, when *Sheba* ſteps forth to blow new coales of *rebellion*; Of which *trecherous attempt* of a diſloyall and falſe-hearted ſubiect, againſt his moſt religious and lawfull *Soueraigne*, I haue taken in hand vpon this *day* and occaſion, eſpecially to treate of.

2. Where not to burden your attentions with vnneceſſary curioſities, obſerue, I beſeech you, with me in the generall,

Theſe three circumſtances:

1. The *occaſion* giuen by a contention betweene the *Iſraelites*, and the men of *Iuda*, in the former Chapter, and here accidentally embraced by a treacherous diſpoſition, *And there happened to be there.*

2. The *traytour* liuely deciphered in his colours, *a man of Belial, whoſe name was Sheba, the ſonne of Bichri, a Beniamite.*

3. The *treaſon it ſelfe*, firſt, *confuſedly* breaking out in the doubtfull ſound of a *Trumpet*: *And he blew a trumpet.* Secondly, diſtinctly vttered in expreſſe

rebellious termes: & he ſaide, *We haue no part in Dauid, neither haue we inheritance in the ſon of Iſhai*; *Euery man to his tents, O Iſrael.*

The *occaſions*, aduantagious, the traytour, malicious, the *treaſon*, perilous. As the occaſion vnexpectedly, drawes on the *traytour*; ſo the *traytour* violently ſets on foote the treaſon. Whence we may eaſily gather, the *danger* of *occaſions*, the *rancour* of *diſloyalty*, and the vnconſtant *leuity* of an incenſed multitude; And for memory we may thus connect it: When *occaſion* is offered, (howſoeuer they otherwiſe ſtriue to appeare good ſubiects) *traytours* will bee euer ready to vent their treaſons. Of all which, whiles I ſhall plainely diſcourſe according to my *tumultuous prouiſion*, I truſt, my *occaſions* ſhall priuiledge me from thoſe ſiniſter cenſures which paſſe vpon matters without due notice of circumſtances. But be the *manner* of propounding taken as it may be: the *doctrine* (I am ſure) will not be gainſayd, being occaſioned by this *dayes celebration*, againſt *traytours* and *treaſons*, of which my text containeth a notable *example*, with the *occaſion* intimated in the firſt words.

3. *And there happened to be there*] *Caſu*, ſayth *Iunius*, with the Chaldy *paraphraſe*. *Accidit*, ſayth *Caſtalio*. *Forte fortunâ*, ſayth *Vatablus*. The *Greekes* haue a double rendring, ἐπιτυχόντος, called hither as it were by chance, (as ſome would haue it) which others expreſſe by ἀπήντησε, *occurrit*, as being an aduenture, which was occaſionally

ſionally met with. Whether this *Sheba* were a party in *Abſaloms* rebellion, and then came in with *Amaſa*, vpon the ouerthrow in the *wood* of *Ephraim*, or that afterward he thruſt in among the *tenne Tribes* at Gilgal, to congratulate the *Kings victorie*, to conduct him backe with honour vnto *Ieruſalem*; the text expreſſeth not, and I hunt not after coniectures. Once this is manifeſt, that here he was; for ſo runne the words in the originall שם נקרא *ibi euenit, vel caſu erat*, there he happened to be (as *Arias Montanus* with *Pagnine* expreſſeth it word for word) which intimates, that his *being there* was meerely accidentall. And howſoeuer Saint *Auguſtine* miſlike in his writings, the name of *chance*, and *fortune*, in regard it might be offenſiue, by a cuſtomary *heatheniſh interpretation*: Yet the Scripture applied to our capacities, often hath it; foraſmuch as things moſt certaine by Gods diſpoſition and prouidence, in reſpect of mans circumſpection, may be termed *caſuall*. God (out of doubt) here had a purpoſe, (as *Brentius* and *Peter Martyr* well obſerue) either to make a further triall of *Dauids* fayth and *patience*; or to curbe him from being too preſumptuous vpon the ſtrange recouery of his ſtate, and Kingdome; or to leſſon him in the *variable fickleneſſe* of a *wauering multitude*, and teach him to depend wholly on him, and none other. As on the other ſide who ſeeth not, that *Sheba's* inueterate malice was ordred to be diſ-vizord, and puniſhed, by ſuch a publike attempt, and ſhame? Howſoeuer this, we may build vpon Chap. 18.

by the connection of theſe words, with the latter end of the former Chapter, that the heate betweene *Iſrael* and *Iuda*, who ſhould ſeeme moſt officious to their King, gaue the *hint* to a falſe-hearted *traytour*, to rayſe a new *rebellion*. Whence I inferre, *That hypocriticall traytours watch their times, and are readie to vent their villanie, vpon the leaſt aduantage.*

4. So *Cain* ſets vpon his brother *Abel*, when he had ſeuered him from his parents, and they two were alone in the field together, Geneſis 4.8. *Simeon* and *Leui, brethren in iniquitie*, take their time to murder the *Sichemites*, when they were *ſore* of their *Circumciſion*, Gen. 34. *Dalilah* knew well enough, that there was no *ſhauing* of *Samſon*, till he was thorowly lulled aſleepe, Iudg. 24. But the moſt vnnaturall treaſon that a man in this kinde ſhall euer light on, was that of *Adramelech* and *Sharezar*, *Sennacheribs* ſonnes, who tooke the vantage of their father at his *deuotions*, in the houſe of *Niſroch* his god: the ſtory is ſet downe, 2. Kings. 19.37. Where in ſtead of the word בניו *his ſonnes*, in the originall, we finde the *vowels* ſet in the text (which is ſomewhat ſtrange in that tongue) without their *conſonants*: Perchance to intimate cloſely, that ſo many circumſtances, concurring otherwiſe for the aggrauating of the offence, as *ſubiects* to lay violent *hands* on a *King*, and that in the *Temple*, and that at his *deuotions*, to adde further, that it was done by his *owne ſonnes*; howſoeuer it be more *vocall* then the bloud of *Abel*; yet the manner of ſetting it downe,

downe, ſhould ſhew it alſo to be *ſcelus infandum*, a wickedneſſe too monſtrous to be fully expreſt. And yet we neede not goe farre, to find the like among the people of God; ſo farre doth *Satan* preuaile with the ambitious humours of *irreligious miſcreants*. Two *ſonnes* there were, that *Dauid* had, whom he eſpecially (as it were) *doted* vpon, aboue the reſt of his children, *beautifull Abſalom*, and *gallant Adoniah*, and both of theſe take their vantages (as farre as in them lay) to tumble their *aged Father* downe from his *throne*, and *bury* him *aliue*, to make way for their prodigious, and prepoſterous purpoſes. The former, by the *peoples fauour*, which he had gotten by his *hypocriticall popularitie*; the latter, by his fathers *feebleneſſe*, backing himſelfe by the countenance of *violent Ioab*, and diſloyall *Abiathar*. This hard meaſure receiued good *King Dauid*, at the hands of thoſe, of whom he beſt deſerued. He ſaw the *law* of *nature*, violated, *conſcience* of ſo hainous a fact, contemned, his *indulgence* repayd, with monſtrous ingratitude, his tryed *valour*, outbraued by his owne ſubiect, who could not be ignorant of it. But that which touched him *neereſt*, was, that in his perſon, and through his ſides, *Religion*, and the name of God was *blaſphemed* among the heathen: in compariſon of which, he held the virulent raylings of damned *Shimei*, too ſlight to bee taken any notice of. *Behold*, (ſayth he to *Abiſhai* and the reſt of his ſeruants) *my ſonne, which came foorth of my bowels, ſeeketh my life*; how much more now, may *this Beniamite* doe it? *Let him alone, let him curſe:* *Chap. 16. 11.*

curſe: for *the Lord hath bidden him.* Thus a broken and contrite heart, ſtanding at the *barre* of Gods Iuſtice, and *daunted* at the multitude of it's owne inditements, is willing to put vp any thing, in lieu of his owne *ſatisfaction.* Hee will ſpeake for the *diuelliſh traytour*, perſiſting in the height of his villany, *Intreat the young man Abſalom gently for my ſake.* He will lament his *death*, as *vntimely*, and *vndeſerued*, O *my ſonne Abſalom, my ſonne, my ſonne Abſalom, would God I had died for thee*, O *Abſalom, my ſonne, my ſonne!* But the *Iudge* of all the *World* is not ſubiect to ſuch *paſsions*, nor ſatisfyed (moſt commonly) in ſuch a ſort, without *exemplary puniſhment*; none ſhall touch his *Anointed* for *euill*, but euill ſhall *hunt thoſe wicked perſons to deſtroy them.* The traytour here in my text, could not be ignorant of this. For if he had neuer taken notice of *Corahs* conſpiracy, and the puniſhment thereof: *Baanah's* and *Rechabs* betraying of *Iſhbo-ſheth*, and the end of it: Yet *Abſalom's* fact, and iudgement, could not be vnknowne vnto him; Euery one of the people could haue told him, how miraculouſly his huge army was deſeated, by a ſmall number, with the loſſe of *twenty thouſand*; how ſtrangely the *Wood deuoured more people* that *day* then *the ſword.* It muſt needs then be in the mouth of euery one, that a *ſenceleſſe* thicke-*bough'd* Oke performed the part of a *good ſubiect*, to apprehend the *traytour*, that his *Mule* left him to the *gallowes*, who had renounced his allegiance to his *King*, and *Father*; that the earth refuſed to receiue him; *Heauen*, was ſhut againſt him; none

Chap. 4.

of

of all his *troupe* left to guard him, who had in ſo high a nature wronged the *Creatour* of all, in his *Anointed Vicegerent*. Laſt of all, I make no doubt, but diuers alſo obſerued, and ſpake of the extraordinary hand of God, expreſſed in *Ioab's violence*, in the ſpeedy diſpatching him, notwithſtanding the *Kings* expreſſe *charge* to the contrary, accompanied with his infamous buriall, in a great *ditch*, or *pit*, like a *carrion*, vnder a heape of *ſtones*: whereas formerly he had ambitiouſly prouided a ſtately monument for that purpoſe, to wit, a *Piramus*, or *pillar* in the *Kings dale*. Some of which expreſſe tokens of Gods vengeance againſt ſuch Rebels, at the leaſt, all ioyned together, ſo *lately* acted, ſo *freſhly* bleeding, ſo *notoriouſly* ſpred abroad & knowne, might haue amated this traytour in my text, from venturing again ſo ſoone, if he had had the leaſt ſparke of grace, or cõmon humanity, or policie in him. But *malice* is *blind*, *deſperatenes* admits not of *diſcourſe*: he muſt needs on, whom the *diuell* violently puſheth: an oportunity was giuen, *Sheba's* falſe heart was *tender*, and muſt needs take *fire*. Seing he *hapned to be there*, whẽ ſuch an occaſion *hapned* to fal out, he would take aduãtage to vent his malice, whatſoeuer became of it.

5. A leſſon firſt for *Kings*, and *Magiſtrates*, not to rely too much vpon thoſe that are of *none*, or a *ſuſpected religion*: For howſoeuer they *kiſſe*, & cry, *Maſter*, with *Iudas*, or profeſſe they haue *ſomewhat to ſay from God*, as *Ehud* told *Eglon*: yet they carry a *two-edged dagger* vnder their rayment, (as there he did;) which is too looſe in the ſcabberd, (as Iudg. 3.

(as *Ioabs* was) and will bee the readier to ſtrike you vpon any aduantage giuen them. *Godoliah* was too confident on his owne *innocency*, and the loyalty of thoſe that ſpake him fayre; whereupon when hee was truly informed by *Iohanan* and others, that *Iſmaël* the ſonne of *Nethaniah*, was ſuborned by *Baalis* King of *Ammon*, to ſlay him, he beleeued them not; but anſwered *Iohanan* in anger, *Thou ſpeakeſt falſly of Iſmael*; Ier. 40. and the laſt verſe. But the euent prooued it too true; for his ſecurity gaue the aduantage, which the traytor taking, performed that moſt wicked deſigne; which made all the miſerable remnant of *Iſrael* to ſmart for it. In conſideration whereof, no doubt, *Zerubbabel*, and the chiefe of the *Fathers* returned from the captiuity, tooke afterward a better courſe, Ezra 4. For when the treacherous enemies of the Church, made a proffer to ioyne with them in the reedifying of the Temple: No (ſay they) *you haue nothing to doe with vs to build a houſe vnto our God, but we our ſelues together will build it to the Lord God of Iſrael.* So ſuſpicious were they, that they who remayne falſe-hearted to God, would neuer prooue truſty to his faithfull ſeruants. *Dauid* himſelfe in diuers places complaines of ſuch kinde of people, in the fiue and thirtieth Pſal. *When they were ſicke* (ſaith he) *I put on ſackcloth, and humbled my ſelfe with faſting; I behaued my ſelfe as though it had been my friend, or my brother, I went heauily as one that mourneth for his mother. But in mine aduerſitie they reioyced, and gathered themſelues together, yea, the very abiects*

abiects came together againſt me, and that vnawares, making mowes at me, & ceaſed not. In the 41. Pſalme he taketh vp the ſame theame againe, and diſplayeth their hypocriſie: *If he come to ſee me, he ſpeaketh vanity, & his heart cõceiueth falſhood againſt himſelf, and when hee commeth forth, he telleth it.* And this he takes moſt vnkindely of all in the 55. Pſalme: *For if an open enemy or aduerſary had diſhonoured, or magnified himſelfe againſt me, I could perchance haue borne it, at leaſt hid my ſelfe from him:* but when they that profeſſe *religion*, and *fidelity*, ſhall proue the vileſt miſcreants, this is that the earth will groane to beare; and heauen will not ſuffer vnreuenged. Now if euer there were a *generation* of *vipers*, that vnnaturally make their paſſage to light, thorow their *mothers bowels*; our treacherous *fugitiues*, and home-bred *Papiſts*, may moſt iuſtly be eſteemed ſuch, whom no *benefits* can winne, no *allegiance* binde, no *hazzard* deterre from attempting (on the leaſt aduantage) the vtter ouerthrow of their Prince, and Countrey. I need not to goe beyond ſea for inſtances. Were they euer quiet in *Queene Elizabeth's* dayes? or hath the mercy of our gracious *Soueraigne* (whom God ſo miraculouſly hath ſo often freed from their villany) wrought in them any remorſe of conſcience? No ſurely (Beloued,) for ſeeing the *Pope* himſelfe hath mounted to this height, onely by ſuch treaſonable practices againſt his owne Prince and others; when they hold ſuch grounds in their *Schooles*, that the *Pope* may looſe, and *make voyde* the *oath of allegiance* that ſubiects haue taken

ken to their lawfull Princes: that vpon a pretence they are falne from the *Church*, and are turned *heretiques*; hee may depoſe them from their *Thrones*, and diſpoſe their kingdomes to others; that the *excommunicated*, or *depoſed*, in ſuch a caſe, may be lawfully *murdred* by their *ſubiects*, and the children for euer diſinherited, though no way inuolued in the *Fathers fault*; that ſuch powder-plots vndergone for the ſea of *Rome*, are ſo farre from *treaſons*, that they are iuſtly termed *martyrdome*, and often are rewarded with *canonization*, or the like. What hope (I ſay) may remaine that ſuch, ſo bred, ſo taught, ſo beleeuing, will euer proue Loyall? When they confeſſe their poore *conformitie*, they yeeld for the time, to be for *want* of ſtrength, which ſhould ſoone appeare in other colours, if *Sheba's aduantage* were once giuen: The more it ſtands *good Subiects* vpon, to be ſolicitous, and watchfull for their Princes ſafetie. *Nets*, and *ſnares*, and *ginnes*, and *pits*, and *traps*, were not onely layd for *Dauid*, but are renewed daily, againſt ſuch religious Princes, as make conſcience to treade in *Dauids* footſteps. And to what ſhall we attribute the miraculous eſcapes of our Religious *Soueraigne*, with the confuſion of their enginers? hath there bene any *circumſpection* vſed extraordinary? or *retyrednesſe*, for preuention? or a *guard*, to keep off? or new law to cut off al ſuch falſ-hearted *Sheba's*, who may *happē* to be *amongſt vs*, to doe a miſchiefe? The world ſeeth, that with vs it is farre otherwiſe. It is therefore onely *Gods* extraordinary *protection*, that hath

hath hitherto freed him from ſuch apparant, and remedileſſe dangers. The *Gowries* had diſpatched him; *Watſon* and his complices had ſurpriſed him; the *Powderplot* had blowne vp him and all his, if this mercy of God onely had not preuented the *diuels malice*, and our *ſecuritie*. O then how ſhould this ſtirre vs vp, to commence our ſuites to the ſame Protector, for the continuance of his fauours in this behalfe! For let vs depend vpon it (Beloued) as long as there is a *Pope*, and *deuill*; Princes profeſſing the Goſpel, ſhall neuer bee ſecured from *Gowries* and *Garnets*. Some *malecontents* will lurke in the throng, among *better-affected* ſubiects, who haue ſwallowed a morſell either of *ambition*, with *Abſalom*, or of *reuenge*, with *Bigthan*, and *Tereſh*, or of *couetouſneſſe*, with *Iudas*, or out of an old *grudge*, with *Sheba* will bee houering for their *aduantage*, who commeth now in the next place to be *perſonally indited*, and arraigned by name for a *traytour*.

6. [*A man of Belial, whoſe name was Sheba, the ſonne of Bichri, a Beniamite*] The traytour here is deciphered by foure notable circumſtances: Firſt, by the *character*, or *badge* of his *profeſſion*, he was a *man of Belial*. Secondly, by his proper name, whoſe *name was Sheba*. Thirdly, his *parētage* comes in queſtion, *the ſonne of Bichri*: and laſtly, is mentioned his *Tribe*, a *Beniamite*, or (as the originall hath it in the ſame ſenſe, as *Abulenſis* ſheweth) a man of *Iemini*. That which wee tranſlate to the word, out of the originall, *A man of Belial*; *Iunius*, renders *Nequam*: *Caſtalio*, *improbus*: others with Saint

Iemini & Beniamin idem ſunt: vel ſaltem, Iemini erat magnus Princeps inter Beniamitas Abulen.

Saint *Ierome*, *Vir ſine iugo diſciplinæ*, an *Apoſtata*, that would not conforme himſelfe to any good order: With which accord the *Greeke*; παράνομος, ſay the 72. ἀνὴρ λοίμος, ſay others: all which ioyned together, ſcarce expreſſe the thing, hee being a *lewd, vngodly, diſſolute, peſtilent ſonne of the Deuill*, which could *endure no law*, or to *liue* within any *compaſſe*, brother to *Elie's ſonnes*, 1. Sam. 2. which are thus deſcribed in the text, *Now the ſonnes of Eli were ſonnes of Belial*, and *they knew not the Lord*, that is (as *Abulenſis* gloſſeth on it) Howſoeuer they *profeſſed* him for a faſhion, yet in heart, and other actions they flatly denyed him. This name *Sheba* in the Hebrew ſignifieth *ſeuen*, or the *ſeuenth*; perchance becauſe hee was the ſeuenth brother, and therefore preſumed further vpon the ſtrength of his family. But the ſame word ſignifying alſo an *oath*, might as well haue minded him of his *oath* which he had taken to obey his *King*, and was vpon no occaſion to bee violated. That which followes, *The ſonne of Bichri*, *Strigelius*, (I know not vpon what ground) would change into איש בקדא *vnus è proceribus*, a *great Noble man*, for birth, meanes, and authoritie. True it is, that בכור or בכור which ſignify the firſt borne, or the firſt fruites, with a little inflection may be varied to that purpoſe; but what need change of the text, if the collection may bee had without it? Farre more paſſable is the inference of *Abulenſis*, that except he had beene ſome great man, he would neuer haue ventured for ſuch a purpoſe, to haue *blowne a trumpet*, and the multitude would rather haue

Celebris, nobilis: Oſiander.

haue ſlayne him outright, then vpon ſuch a motion, to haue giuen eare vnto him. Well therefore he may be preſumed to be a man of *eminency*, as *Catiline* among the *Romans*, or *Gowry* amongſt his countrymen, of greater nobilitie and note, then deſert, or honeſty, which the circumſtance following doth more then intimate; A *Beniamite*, or a man of *Iemini*: for why ſhould this be added? but (as moſt Interpreters take it) to ſhew the *ground*, why *Sheba* was ſo ready to reuolt from *Dauid*. Euer there remained a ſting betweene the *Beniamites*, and *Dauid*; eſpecially of thoſe that were any way kin to *Saul*, for the *tranſlating* of the Kingdome from *Saul's* poſterity, to *Dauid*. And howſoeuer the *expreſſe diſpoſall* of good was knowne to all Iſrael in it; yet *malicious* men will take no ſatisfaction, eſpecially where a kingdome is the obiect of their *difference*. So *Shimei*, which reuiled him in the 16. Chapter, is ſayd to be of the *family of Saul*, that we might take notice of the *reaſon why* he did it. *Dauid* was eaſily induced to beleeue *Ziba*, groſely belying *Mephiboſheth*, for aſpiring by tumult to the kingdome, as hauing experience of the inward grudg, that moſt of *Sauls* family bore him; which here breaking out in *Sheba*, he is tearmed a *Beniamite*, to make it the leſſe ſtrange to them, who deſire to know the reaſon. In ſumme thē, howſoeuer theſe words may ſeeme to import nothing further then a bare narration; yet vpon waighing, and laying circumſtances together, here appeareth, firſt, the *ground* of treaſon, whence

it generally ariſeth: and ſecondly, the *diſgrace*, that it neceſſarily draweth with it. The ground is *twofold*; firſt, a *rotten heart* fully poſſeſſed by *Belial*; for no man becomes a *traytour*, that hath any relikes of *grace* in him: The ſecond ground is moſt commonly *hatred*, accompanied with *ambition*, and *deſire* of *reuenge* for ſome wrong receiued. The *diſgrace* is likewiſe *double*; firſt, ſtriking to the *actour* himſelfe, that vndertakes ſo foule a fact; and next, to the *family*, whoſe *bloud* thereby is *taynted*. All which the text affordeth; *A man of Belial*; behold the *heart corrupted*: a *Beniamite*, there's the *reaſon* of the grudge. In like manner the name of *Sheba* chronicleth the *perſonall blot*: and the ſonne of *Bichri*, the *imputation* ſticking to the *family*. All which, in ſtead of a *doctrine*, yeeld this eſſentiall definition of a traytour: *A traytour is a man of Belial, who to the diſgrace of himſelfe and his whole family, impiouſly conceiueth, and rebelliouſly venteth* his *hatred* and *diſloyalty againſt his lawfull Soueraigne*.

7. The meaneſt Logician will here eaſily finde the *genus* to be איש בליעל, a *man of Belial*, and the difference drawne partly, from the proper obiect, his *lawfull Soueraigne*, and partly, from a *neceſſarie adiunct*, the infamy both of *perſon*, and family. The *grounds* whereof are ſo cleare, that it needes no further illuſtration: Proofes there are plentie, if it were my purpoſe to vſe them: *Curſe not the King, no not in thy thought*: Eccleſ. 10. 20. *But feare God and honour him, not only for wrath, but for conſcience ſake*, as Saint *Peter and* Saint *Paul*

1. Pet. 2.
Rom. 13.

Paul ioyntly teach vs. Certaynely he that faultereth in his allegiance to *man* the *deputy*, manifeſtly reuolteth from *God*, the *deputer*. And he that ſhaketh off this ſacred bond of *obedience*, hath firſt reſigned *heauen*, and made *ſhipwracke* of a good *conſcience*. I neede not caſt about in this for any further confirmation: the other *particles* in the definition are no leſſe euidēt. For why is *Sheba* here named ſo preciſely with his *Father* and *Tribe*, but to be left as *Pilate* in our *Creede*, gibbeted vp (as it were a carcaſe) for deteſtation to all poſteritie? It was a heauie doome for *Amalek*, to haue his remembrance to be *vtterly put out from vnder heauen*, Exod. 17. as alſo for *Ieroboam* and *Baaſha*, to be grubbed vp by the rootes with all their *offſprings*. But the curſe ſeemes farre more diſaſtrous, to be remembred with a brand of infamy, and to be *chronicled* with *Bigthan* and *Tereſh*, as blots to their name and family. Thus *Iudas* weltreth in *Aceldama*, and no man pitties him: *Achitophel* hangs himſelfe ſo *politikely*, that no man, ſo much as in conceit, will cut the *halter*. God would not haue the names of ſuch to putrifie, with their carcaſes, but poſteritie ſhall euer bee toſſing them to their euerlaſting infamy. So generall is that of the Wiſeman applied particularly to an adulterous woman, Ecclus. 23. 25. *His children ſhall take no roote, and her boughes ſhall bring no fruite. A ſhamefull report ſhall ſhee leaue, and her reproach ſhall not be put out.* For as the *righteous ſhalbe had in euerlaſting remembrance*: their name *ſhall be called vpon*, that is, continued

Pſalme. 112. Gen. 48.

Eſay. 56. Pſalme 10.7.

ed,& aduanced in their iſſue: nay their *Eunuches, that keepe Gods Sabbaths and pleaſe him, ſhall haue a better name then of ſons and daughters.* So the name of the *wicked* ſhall *rot:* It ſhall be left as a *curſe vnto Gods choſen*, Eſay, 65. 15. The ſinnes of their *fathers* ſhall be had in *remembrance*, and the ſinnes of their *mothers ſhall not be blotted out*, Pſal. 109. 14. So *Ieroboam* is ſeldome named, but *Nebat* is fetcht in, to beare a part of the reproch and ſcandall. Seuen times in this Chapter, mention is made of *Sheba*, and ſo often the *ſonne of Bichri is added.* Such a ſtayne, one falſe *traytour* leaues vpon a whole family. *Vliſſes* in the Poet, by the light of nature could well vantage his cauſe by it: where to iuſtifie his owne *pedegree*, and girds at *Aiax*, he could handſomely ſay of his anceſtours,

——*Neq; in his quiſquam damnatus & exul.*

Treaſon is of a deeper *tincture*, deſeruing a *heauier doome*, and therefore of all true Chriſtians the more earneſtly to be deteſted. It ſhall be needeleſſe to make further application of that which hath beene in this part deliuered, except it would pleaſe more particularly, firſt, *parents*, hence to be admoniſhed, for the bringing vp of their *children* in obedience in their tender yeeres, leſt their *after-rebellions* reflect, to the blemiſhing of their whole *families*. Next, *kinsfolke*, to proclaime ſuch degenerate, and race them out of their genealogies, that ſhall ſo farre linke themſelues with *Belial*, as to be accounted his *children*. Laſt of all, all ſorts may iudge how to eſteeme of ſuch, that vnder pretence of *Religion*, ſow the ſeed

of

of flat *rebellion*, and learne of *Dauid* a ſubiect, how to behaue themſelues towards their *Kings*, ſuch as *Dauid* was, who whē he had *Saul* at an aduantage, that againſt all right, and *Iuſtice* ſought his *blood*, and might haue had him ſlayne, but by a words ſpeaking: *As the Lord liueth* (ſayth he) the *Lord ſhall ſmite him, or his day ſhall come to dye, or he ſhall deſcēd into battell and periſh: The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lords Anoynted.* 1. Sam. 26. To which purpoſe he had ſpoken to *Abiſhai* before, whoſe fingers itched to ſmite him, *Deſtroy him not; for who can ſtretch forth his hand againſt the Lords Anoynted*, & be *guiltleſſe*? In which doctrine if *Bichri* had well *catechized* his ſon *Sheba*, it might perchance haue reſtrayned him from *blowing a trumpet*, & ſtirring rebellion, by ſuch a damned outcrie, or proclamation, *We haue no part in Dauid, neither haue we inheritance in the ſon of Ieſſe; Euery mā to his tents, O Iſrael.* Which is the *treaſon* it ſelfe, the laſt member of my text, wherein I will ſtriue to recompence my former tediouſneſſe.

8. Thoſe whom *Belial* once poſſeſſeth with *Iudas*, and winnes to bee *traytours*, ſhall haue counſell crafty inough ſuggeſted by the ſame maſter, which in all likelyhood might bring about their *diueliſh deſignes*. But he that dwelleth in heauen, hath ſuch a *hooke* in their *noſtrels*, that he twines them in and out, as he ſees moſt conuenient: So that commonly their policies ſtead them no farther then *Achitophels*, by an *orderly diſpoſing* of all things, to haſten their ſhamefull execution. *Sheba* here is not to ſeeke for the ma-

naging of matters to his beſt aduantage. Wherefore firſt hee *blowes a trumpet*, the vnexpected ſound of which, in ſo clamorous a *tumult*, and *bickerings* (as was formerly ſhewed to bee betweene *Iſrael* and *Iudah*) was the onely meanes to procure him *audience*. That being once gotten, he preſently falls to a forcible *perſwaſion*, ſorting it to the exaſperated paſſions of the men of *Iſrael*, which notwithſtanding he groundeth vpon the harſh ſpeeches vſed by the men of *Iudah*. This cannot be better vnderſtood, then by reflecting our eyes to the 3. laſt verſes of the former Chapter. *Dauid* being freed from *Abſalom*, is to bee brought backe by his ſubiects with honour vnto *Ieruſalem*. Now he had ſecretly ſent to the men of *Iudah*, that they ſhould be the formoſt. The other *Tribes*, in an *officious emulation*, take this vnkindly, and thereupon expoſtulate with the *King*, *Why haue our brethren, the men of Iuda, ſtolne thee away?* Doe they not thinke that we are as faythfull ſubiects, and affect our *Soueraigne*, as well as they? They of *Iudah* reply, The *King* is neere kin to vs, and in that reſpect we challenge a preeminence. Yea, (ſay the *Iſraelites*) haue not we *ten parts* in him, and in that reſpect more right? why then did *ye deſpiſe* vs, *that our aduice ſhould not be firſt had in bringing backe our King*. How the men of *Iudah* put this off, the text mentioneth not, onely it followeth *vpon harder or fiercer* were the words of the men of *Iudah*, then the words of the men of *Iſrael*: It might be, they vſed ſome opprobrious ſpeeches, which the *Iſraelites* being

Cap. 19. 11, 12.

being great in number, thought very diſgracefull to endure: Where the King holding it not ſafe to interpoſe, he being ſo lately ſhaken, and the humours not throughly ſettled. In comes this *Sheba* vpon the nicke, and ſets all againe in a combuſtion. Doe the men of *Iudah* (ſayth he) thinke ſo baſely of vs, as though we being *ten* to *one*, muſt giue way to them? Can not we make good our owne parts, without dependance on them for *King*, or counſell? ſeeing they ſo arrogantly ſtand vpon, that *Dauid* is their *Kinſman*, and therefore wholly theirs by *inheritance*, ſo that our intereſt in him is a farre off, or none at all: let vs leaue him to them, and let them know, that whole *Iſrael* hath as fit men to raigne, as that one Tribe of *Iudah*: for what part may we challenge in him, who is wholly for his own *kinred?* & what was *Iſhai* his father? was he not an obſcure mā yonder at *Bethlem Ephrata*, and this *Dauid* his ſhepheard? ſhall we then, better deſcended, continue to bee his vaſſals, as though the father had beene King, and the man ſucceeded as his lawfull heire apparent? *Iudah* tells vs we haue no part in *Dauid*, and we know that the kingdome of *Iſrael* was not *Iſhai's ſonnes* Inheritance. *Euery man therefore to his tents, O Iſrael,* and ſtand vpon his owne guard: we ſhall quickly prouide for our ſelues, without being beholding to them. And to this ſence moſt Interpreters doe paraphraſe *Sheba's* ſeditious ſpeeches: from the drift of which, and effect, we may deduce this obſeruation, *That there is not a more dangerous inducement to damna-*

ble Rebellion, and Treaſon, then to bee poſſeſſed with a conceite, that a lawfull King, and his liege people, may be in any caſe parted; or, *that kingdomes are from the peoples choyce*, and *not from Gods appoyntment made hereditary*.

9. This leſſon of *Sheba* here firſt propoſed to malecontents, thoſe men of *Iſrael* afterward in *Rehoboams* time had gotten by heart, and therefore when their young King anſwered them not according to their mind, in the matter of *taxes* and *ſubſidies*, which wicked *Ieroboam* had ſet on foote, euery one had ready at his tongues end, 1. Kings, 12.16. *What portion haue we in Dauid, or what inheritance haue we in the ſonne of Ieſſe? To thy tents, O Iſrael: Now ſee to thine owne houſe, Dauid.* But had theſe men but remembred ſo well, that which their wiſe *King Salomon*, long after *Sheba's* deſtruction, had left them for a better direction, Prouerbes 8. (where hee bringeth in the wiſedome of the moſt High thus proclaiming, *By me Kings raigne, and Princes decree Iuſtice: By me Princes rule, and Nobles, euen all the Iudges of the earth:*) they might haue found, that the bond of obedience to *Princes*, is not ſo looſely knit by God, that ſubiects may diſſolue it at their pleaſure, or vpon any diſcontent, or iniury, whatſoeuer cry, *We haue no part*, and renounce our *inheritance*. For as a head neuer ſo rhumatike, and the *fountaine* of all *diſeaſes* in the reſt of the members, may not bee therefore parted from them, for feare of a worſe inconuenience, neither can the members vpbrayd it, (as the *Apoſtle* and *Nature* teach vs) with

with theſe contemptuous termes, *I haue no need of thee:* So the head in the body politique, muſt keepe his place howſoeuer, till *that* higheſt authoritie take it off, who firſt ſet it on, to change it for a better. The more pernitious in reformed States and Common-wealths, is the wicked band of *Antichriſt*, who take vpon them to *ſeuer* thoſe, whom God hath ſo linked together, where finding it too hard a taske againſt conſcience and nature, to perſwade the *theſis*, That ſubiects may rebell againſt thoſe, whom God hath aduanced to be their lawfull Kings; they come in with the *hypotheſis*, to inueigle the weake or malecontents, that Kings *excommunicated* by the *Pope*, are *deueſted* of that dignity, as *Samſon* was of his ſtrength by the ſhauing of *Dalilah*; and therefore they may be dealt with, *as other men*, who are publike enemies to Chriſtianity. Thus they ceaſe not moſt diueliſhly to ſpread in their ſlanderous *pamphlets*, virulent *libels*, and ſecret *whiſperings*, which muſt goe by *tradition* from hand to hand, to miſlead *ſimple women*, and worke on *deſperate* humours, who diſcontented that all things runne not as they would haue it, aſſure themſelues of redreſſe in any change whatſoeuer. Now what is this in effect, but to preach on *Sheba's text*, We haue no *part in Dauid*, nor any *inheritance* in the ſonne of *Ieſſe?* What other concluſion doe they driue at in all their *Volumes*, againſt the Kings Supremacy and ſubiects Oath of allegiance, but to make their followers conceit, that they haue no part in *King Iames*, nor any *inheritance*

tance in the lawfull Succeſſour of bleſſed *Queene Elizabeth?* This doctrine (it ſhould ſeeme) the *Earle Gowrie* had learned, and brought from *Italy*, who in many things may be paraleld with *Sheba*, to make vp the concluſion.

10. As *Sheba* was *vnus ex proceribus*, according to *Strigelius*, *Nobilis* and *celebris*, ſaith *Oſiander*, nobly and honourably *deſcended*; ſo was *Gowrie*. *Sheba* liued in place of *note*, and *credit*, amongſt thoſe of his *Tribe* and *Countrey*: *Gowrie* herein was not much inferiour. There neuer appeared other then good correſpondence before, betweene *Sheba*, and King *Dauid*: the like was betweene *Gowrie*, and our *Soueraigne*. For after the iuſt execution of his father, in his *Maieſties minoritie*, he reſtored (this traytour his ſonne) his *lands* and *dignities*, aduanced two or three of his *Siſters* to waite on the *Queene* in her priuie *chamber*, vſed that wretch *Alexander* graciouſly, who ſo wretchedly was the chiefe actour in the plot. But fauours rather exaſperate, then winne, where a poyſoned heart turnes all to the worſt. For as *Sheba* (as it ſhould ſeeme) euer bore a ſecret grudge to *Dauid*, for a wrong conceiued, offered to the houſe of *Saul*: So did *Gowrie* to the King, for the death of his Father. Thus both played the *hypocrites*, both watched but the opportunity, both violently tooke it being offered, both attempted, and both by the prouidence of the *King* of *Kings* were wonderfully defeated. *Sheba* is ſet downe in my text to be איש בליעל a diſſolute ſonne of *Belial*, moulded in gall and venome, without con-

conſcience to vndertake any villany. And what can we make better of *Gowrie*, a meere *Atheiſt*, without any ſenſe or touch of Religion, as *Sprott* afterward confeſſed at his *arraignement* 1608? his complices, *Raſhtiltaig*, and *Bowre*, of the ſame ſtampe: his recourſe to *Necromancers*, and *Inchanted characters* found at his death about him, teſtify no leſſe. So that *Sheba* here comes behind him (for ought wee finde) as being not linked to *Belial* in ſo firme a band. Laſt of all, as *Sheba* ſped afterward, ſo *Gowrie* had his due, at the firſt onſet, *King Iames* being deliuered, (as *Dauid*,) to magnifie the Deliuerer in the imitation of *Dauid*, which he there did preſently vpon his knees, in the midſt of his owne ſeruants, they all kneeling round about him in the place of his deliuerie, and hath celebrated this day euer ſince, for a *thankefull remembrance*. And now (Beloued) what remayneth for vs, but to vnite our hearts and prayers in a *thankefull congratulation?* Dauid will well help vs to expreſſe our ſelues, as in moſt of his Pſalmes of thankeſgiuing, ſo moſt compendiouſly, for this purpoſe, in the 21. *The King ſhall reioyce in thy ſtrength, O Lord, exceeding glad ſhall he be of thy ſaluation. His honour is great in thy ſaluation, glory and great worſhip ſhalt thou lay vpon him. And why? Becauſe the King putteth his truſt in thee, O Lord, and in thy mercy (we truſt) he ſhall neuer miſcarry. Let all his enemies (O Lord) feele thy hand, let thy right hand find out them that hate him. Make them like a fierie ouen in the time of thy wrath: Thou (Lord) ſhalt deſtroy them in thy diſpleaſure,*

ſure, and the fire ſhall conſume them. Their fruit ſhalt thou root out from the earth, and their ſeed from among the children of men. For they intended miſchiefe againſt thine Anoynted, and *imagined ſuch a deuice as they were not able to performe. Therefore haſt thou put them to flight, and the ſtrings of thy bow were made ready againſt the faces of them. Be thou therefore exalted* (O Lord) *in thy owne ſtrength, that wee may euer ſing, and prayſe thy power.* To whom, three perſons in one Deity, *Father, Sonne,* and *Holy Ghoſt,* bee aſcribed all Honor, and Glory, Might, Maieſty, and Dominion both now and euermore.

Amen.

5 SE 54

Higgaion & Selah:

FOR THE DISCOVERY OF THE POWDER-PLOT.

A SERMON PREACHED AT S^t. MARIES IN OXFORD, *the fifth of Nouember.*

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Professor*, and Rector of *Exceter Colledge*.

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BRITISH MUSEUM

HIGGAION ET SELAH.

PSALME. 9. 16.

The Lord is knowne by the iudgement which hee executeth: the wicked is ſnared in the workes of his owne hands. Higgaion Selah.

THere is no man that compares the words of my text with the occaſion of this dayes aſſembly, but will ſtraightway acknowledge the fitneſſe of this acknowledgement, as at all times neuer to bee forgotten, ſo eſpecially vpon this day and occaſion, with an *Higgaion* and *Selah* to be remembred, *The Lord is knowne by the iudgement which hee executeth; the wicked is ſnared in the worke of his owne hands.* This perchance will receiue the more life, when it ſhal appeare, that *Dauid* in this whole Pſalme may well bee made our ſpokeſ-man, as compoſing it for a celebration of ſome extraordinary deliuerance, and leauing it to the *Church* as a patterne for

for *imitation*. And ſo much may bee collected from the title it ſelfe, that in the originall is למנצח על, which our laſt *Tranſlatours* (as you may ſee) frame to the chiefe *Muſician*, and his inſtrument; *Iunius*, to the tune of *treble*, or *counter-tenor*; an excellent applying of ſuch *faculties*, which now moſt commonly are *abuſed*. But others either by *diſioynting* the words, or *ſtrayning* the poynts, or taking vantage of *inuerſion* of *letters*, and diuers *ſignifications* of the ſame *roote*, (as [a] *Moller* and *Lorinus* at large informe) bring it about either to be a thankeſgiuing for *Pharaoh's* deſtruction, and the *firſt borne* of *Egypt*, or *Goliah's* ouerthrow, or *Nabals* fall, or *Hanun's* diſcomfiture, for abuſing *Dauids meſſengers*; or according to Saint *Hierome*, and *Aquinas*, expreſſed in the *vulgar edition* out of the *Septuagint*, *pro occultis filij*, for the diſcouering and puniſhing of the ſecret plots of *Abſalom* his ſonne. For thoſe that expound it of *Chriſts Victory* ouer death and Satan, miſtake an application, for an interpretation, (as *Burgenſis* well taxeth *Lyra*:) And others obſerue not the difference in the *genders*, that would make למנצחות to ſignifie the *Flouriſhing* eſtate of the *Church*, *Iuuentutem candidam*, and ſo gratifie their mother by a *broken title*. Out of all which *differences*, this *conſequent* may be picked for our purpoſe, That for any notable deliuerance, either from tyrants, as *Pharao*, or terrible *inuaders*, as *Goliah*, or *churliſh neighbours*, as *Nabal*, or open *truce-breakers*, as *Hanun*, or boſom *traytors*, as *Abſalom*, the Church is to expreſſe her ioy and thankefulneſſe in an extra-

[a] *In hunc locum.*

traordinarie manner, as receyuing herein an earneſt, that the time at length ſhall come, wherein the ouerthrow of *Antichriſt* by the *Lambe*, ſhall be celebrated in heauen, with euerlaſting *Halleluiah's*. This the *Papiſts* themſelues cannot complaine to be wreſted: for whereas we tranſlate (according to the Originall) the laſt verſe of this Pſalme; *Put them in feare, O Lord, that the heathen, or nations, may know themſelues to be but men*; they ſay according to the *vulgar*, out of the ſeuenty *Interpreters*, which [a] *Bellarmine* takes vpon him to make good; *Appoint (Lord) a Law-giuer ouer them*. And this *Law-giuer*, their *Doway Diuines* with the *Interlineary gloſſe*, acknowledged to be *Antichriſt*; *the heathen*, to be men of *heatheniſh* conditions: *Gentiliter viuentes* (ſaith the *Gloſſe*.) So that to make, by way of application, the *Pope*, this *tyrannical law-giuer*, the *Gentiles*, his *ſeduced aſſaſinates*, this *deliuerance*, the *powder-plot*, or a *treaſon* of the like *nature*, is but to take the hint, that they themſelues haue giuen, and the inſiſting on a *notorious inſtance*, included in the generall. It would ſet an edge on our deuotions, and excellently direct our meditations, but to take a viewe in the paſſage, of our Prophets carriage in the whole *frame* of this *thankesgiuing*, how heartily he begins to vow *prayſes*, and *reioycing*, and *ſinging*, and euery kinde of ſetting forth *Gods maruellous workes* in this behalfe; how ſyncerely he acknowledgeth his *iuſtice*, his *vprightneſſe*, his *care* of his Choſen, his *curbing* of the aduerſary. For when he aſcendeth his throne, to make *inquiſition*

[a] *In hunc locum.*

ſition for bloud, out-goe the *names* of the *wicked*, their *deſtructions* haue a *period*, downe they *ſinke* into the *pit*, *turned* they are into hell, their owne *Lawgiuer* ſhall play the tyrant, to ſet them onward with a miſchiefe, ſo that wofull experience at length ſhall teach them, to *know themſelues to be but men*, whereas the innocent on the other-ſide, ſhall bee wonderfully deliuered, to ſhew forth all *Gods* prayſes in the *gates of the daughter of Sion*, and *reioyce* in his *ſaluation*. Of all which my text is (as it were) the *morall*, comprizing the *pith* of all: *The Lord is knowne by the Iudgement which he executeth; the wicked is ſnared in the workes of his owne hands; Higgaion Selah.*

2. The words include in them without forcing, *three parties*, The *Lord*, the *wicked*, and the *godly*, with their ſeuerall *attributes*, *Execution*, *puniſhment*, and *triumphing*. Which connected together as they lye, yeelde vnto vs *three poynts*, eſpecially at this time to be ſtood vpon:

The { 1. *Iudgement of God.*
2. *Succeſſe of traytours.*
3. *Churches applauſe*, both for the one and the other.

The *Iudgement*, knowne, the *ſucceſſe*, fit, the *applauſe*, tuned to the *higheſt key*. So that in the firſt, wee haue *Gods Iuſtice*, in the *ſecond*, his *Wiſdome*; in the *third*, his *Mercy*, preſented to our conſiderations in a moſt heauenly order. All which, if it pleaſe to haue in one word, and conceit as an *arraignement*, the *awe* of the *Iudge*, will commaund attention, who firſt takes his

his place to *execute* his authority, in these words:

3. *The Lord is knowne by the iudgement which he excuteth*] The wonderfull euents which the *ignorant* attribute to fortune, the *superstitious*, to *Saynts* and *Idoles*, the *politicians*, to their *plots*, *some*, to their *owne worth*, *most*, to the *meanes*, and the extraordinary concurrence of *second causes*, the *Penmen* of the *Holy Ghost* ascribe euer vnto the Lord: they held it the best *Analytiques*, to resolue all such effects into their *first principle*. In describing of the *like matters* among other writers, you shall finde *Alexander* did this, or *Cæsar* thus behaued himselfe, *Nestor* gaue this counsell, and such effects ensued vpon it: But when *Moses* and *Ioshuah* handle their weapons more valiantly, then any of these, *Abiah* and his sonne *Asa*, ouerthrew greater *forces*, then euer any of these *incountred*. *Chusai*, for counsell, and *Salomon* for *wisedome*, had neuer their *paralels* among any of the nations. The text most commonly thus expresseth it: *The Lord deliuered Sihon* and *Og* into the hands of *Israel*. *Israel* ouercame, because *the Lord fought for Israel*. The Lord smot that huge army of a *thousand thousand Ethiopians*, before *Israel* and *Iudah*. And howsoeuer *Chushai* playd his part, yet the *Lord* is sayd to defeat the counsell of *Achitophel*: and *Salomons* famous decision betweene the *two harlots*, *is sayd to be the wisedome of God*. Such preuention is vsed against *selfe-conceit*, and *vayne-glorie*, and simplicity, in referring *honour* to it's proper obiect, that wee

Deut. 1. 2. and 3. Iosh. 10. 42.

2. Chro. 14. 12.

2. Sam. 17. 14. 1. Kings 3. 28.

ſhould not aſſume to our ſelues, that which belongs to him that made vs, but in all ſuch bleſſings, and fauours, endeuour with all alacrity, that the *Lord may euer be knowne* to be the firſt mouer, and principall effector. Now as the *Lord is knowne to be omnipotent by his workes of creation, mercifull* in our *redemption, infinite, wiſe*, and *prouident*, in compoſing and diſpoſing all to his owne glory, and the good of his Church; So his *Iuſtice* can bee neuer more conſpicuous, then by the *iudgement that he executeth*] Men may be often wronged by their *careleſſe ſecurity*, or preuented by *celerity*, or miſtaken in the *carriage*, or ouertaken through *ignorance*, or *ſeduced*, by *flattery*, or *deluded*, by *equiuocation*, or perchance *abuſed*, by *credulity*, or *outfaced*, by *brauery*, or *terrifyed*, for *feare* of a worſe *inconuenience*: *But when the Lord ariſeth to execute Iudgement, and when his glorie ſhall appeare, the fierceneſſe of man ſhall turne to his prayſe, and the fierceneſſe of them ſhall he refrayne.* The drowning of the *old World*, the burning of *Sodom*, the rooting out of ſo many *nations*, to plant his choſen *Iſrael*, ſufficiently makes in the *execution*, that many things which *eſcape*, in this *life*, mans controule, finde at length a *Iudge*, that will be knowne in their puniſhment. If *Pharao* will not *know* the *Lord*, at the mouth of his ſeruants, he ſhall *feele* him at length to his coſt, in the bottome of the *water*: and if *Herod* ſo forget his *Commiſſion*, as to rob God of his honour, ſuch a *iudgement* may preſently ſeiſe on him, as to make his chiefeſt *flatterers* to loath him.

him. All the World almoſt is a *mappe* of inſtances in this kinde: it were but following of a *common place* to repeat them, and to cloy your Chriſtian attention with that you *know*.

4. *Bonauenture* diſtinguiſheth of two ſorts of *iudgements*, the firſt, in this *World*, which he cals *iudicium Pœnitentiæ*, inflicted eſpecially to draw all to repentance: the ſecond, in that to come, from which there is no declining. My text dealeth only with the *firſt*, not as it properly ſignifieth the *diſtinct apprehenſion* of an *obiect*, or a true *concluſion*, from certayne premiſes; or a *definitiue ſentence* according to law, or the authority of the *Iudge* to determine, or *power*, to execute, or the *cauſe*, that comes in queſtion, or a *cuſtome*, that hath gathered ſtrength by long acceptance, or the *Text of Scripture*, that giueth direction how to iudge: vpon which diuers ſignifications, *Scotus* and *Illiricus* plentifully inlarge themſelues; but by a *metonymie* for the *puniſhment*, ỳ is inflicted vpon iuſt grounds. For herein the *execution* manifeſteth the *iudgemẽt*, and by this *iudgement* eſpecially, *the Lord is knowne*. The *cauſes* of it, are *ſin*; the *ſubiect*, notorious *offenders*; the effects, generally, *amazement*, ſpecially, *comfort* to the innocent, and hõrrour to their aduerſaries. This the *Lord* taketh vpon himſelfe to *execute*, as often as his Miniſters, either for want of *power*, or *courage*, or *information*, are driuen to a ſtand: and for theſe *purpoſes* eſpecially, that the *Church* might haue a breathing in her continuall combats, and her *perſecutours*, a taſte of the anger that is to

1. *Sent. d.* 18.

come. According to the ſentence of this Iudgement, *Corah's* conſpiracie was plagued by the *earths opening*, *Abſalom* hanged by the hayre, *Sennacherib* had a *hooke* put into his noſtrilles; *Ieroboam's*, *Ahab's*, and *Baaſha's* families, were grubbed vp by the rootes, for their treaſons, and idolatrie. And as old *Babylon's* ſtately Palaces were turned to diſconſolate habitations, for *Zijm* and *Ohim:* ſo new Babylon's redoubled abominations muſt looke for no better iſſue: For though ſhee haue a long time rayſed miſts, to dazle the eyes of her followers, the *Scriptures* haue beene lockt vp in an *vnknowne tongue*, *Idoles*, and heatheniſh *ceremonies*, obtruded in ſtead of *preaching*, implicite *fayth*, for playne *catechizing*, Princes, terrified with the *bug-beares* of *briefes*, and *bulls* and *excommunications*, traytours, honoured with *martyredome*, all *villanies* iuſtified, vnder the maske of zeale, and *ignorance* commended, as the *mother of deuotion:* Yet the Lord will euer be *knowne by the Iudgements which he executeth*, when *ſhee commeth in remembrance before God, to giue her the cup of the wine of the fierceneſſe of his wrath: as a mil-ſtone throwne into the bottome of the ſea*, ſo ſhall ſhee *ſinke downe into the pit of deſtruction*. In an *houre* ſhall her *Iudgement* come vpon her, the *Kings* of the earth, and *Merchants*, ſhall take notice of it, with *wayling* and *alaſſe*, and the Saynts with a double *Halleluiah*, whiles her *ſmoke ariſeth* vp for euer and euer.

Reu. 18.

5. This doctrine of *Gods Iudgements*, ſo playnly deliuered in his Word, ſo effectually vrged, and

and ſo often repeated, vpon any notable occaſion; as it ſhould ſtrike a *terrour* into the wicked, not to *kicke againſt prickes*; ſo ſhould it animate the godly in all extremities, with the aſſured dependence vpon a happy iſſue. But alaſſe (Beloued) theſe things ſticke with vs moſt commonly, no longer then they are in acting. *Three impediments* may be obſerued aboue the reſt, which fruſtrate in diuers the good vſe of this doctrine, *Contempt*, *neglect*, and *mis-interpretation* by ſoothing our ſelues in our owne courſes, and turning the ſtreame of *Gods Iudgemẽts* another way. Of the firſt humour are thoſe, which our Prophet deſcribeth in the next Pſalm: *The vngodly is ſo proud, that he carethnot for God, neither is God in all his thoughts; His wayes are alwayes grieuous, thy iudgements are farre aboue out of his ſight, and therefore hee puffs at all his enemies.* If you vrge vnto the *like Iudgements*, executed vpon others for the ſame offences, his contemptuous anſwere is ready, *Thus I ſhall neuer be caſt downe, there ſhall no harme happen vnto mee.* This is the reſolution of *Antichriſt* and his followers, as moſt Interpreters with Saint *Ierome* and Saint *Auguſtine* note vpon that place. *Iudgements* neuer ſo knowne, *executions* neuer ſo euident, ſhall no way deterre them from their damnable proiects. But this is the greateſt *iudgement* of all, (as Saint *Cyprian* well obſerueth) *Non intelligere delicta, ne ſequatur pœnitentia; not to take notice of our faults, leſt repentance ſhould thereupon follow.* Secondly, the *neglect* of *Gods Iudgements* appeareth in thoſe men, who are truely affected

Epiſt. 55.

at the *first*, but as a pang, tis quickly past ouer, and as *newes*, it soone growes out of *date*. *Pharao* was no sooner quitted from one plague, but presently his *heart was hardned*, to draw on another: and the *Israelites* that were so much affrighted at the horrible end of *Corah*, *Dathan*, and *Abiram*, euen the morrow after fell vpon *Moses* and *Aaron*, & vpbrayded them for killing *of the people of God*; such smal *impression* is left on vs by the *stripes* of others. Birds and other brute beasts, most commonly auoid that place where they are sensible by a token that their fellowes haue miscarried: but we looke on others *iudgements*, as furnished with a *supersedeas* from all *arrests*, and argue from their punishments how well they haue deserued, without the least reflex vpon our owne *mutable condition*. A third sort play with such examples, and shift off the application from themselues. These will rather ascribe *Noahs* flood, to an extraordinary aspect or concourse of *watry planets*, or the drowning of *Pharao's host*, to the inconsiderate venturing vpon an *high tide*, rather then to Gods wrath for sinne, who sendeth such *iudgements* on some, to make all the rest afraide. So our *Italianated fugitiues* passe ouer the powder-plot, by terming it onely the *rash attempt* of a few poore *vnfortunate Gentlemen*; by means whereof, their *proselytes* are hardened to the like courses; whereas such terrible *iudgements* should teach them to *know the Lord:* and *executions* make them sensible, how desperately they are seduced. But *perdidistis vtilitatem calamitatis* (as Saint

De Ciuit. Dei, lib. 2. cap. 33.

Saint *Auguſtine* iuſtly vpbraideth the *Pagans*) *miſeri facti eſtis, & peſsimi permanſiſtis.* Wherefore ſhould ye be ſmitten any more? *The whole head is ſicke*, and *the heart is faynt.* Thoſe that contend ſo much for a *Iudge* of the *controuerſies* betweene them and vs; why obſerue they not out of Gods *Iudgements*, which ſide the *Lord* fauoureth? Haue any of their damnable proiects by *Summeruile*, *Parry*, *Babington*, and his complices, *Lopez* and his *abettours*, *Campion*, *Parſons*, and their adherents, taken any expected ſucceſſe? Haue the *Popes bulls* and *curſes* wrought any ſtrange effects? Haue *Watſon* and the *Powder-miners* attayned to the end they ſought after? If God then haue euer defeated ſuch *malicious deſignes*, and ſhewed by his *Iudgements* vpon the actours, how much he deteſteth ſuch practices; they might well gather, that their courſes are not warrantable, or that (as ſome of them in *indignation* haue blundred out) the Iudge of all the *World* is become a *Lutherane.* For what vertue haue they euer found in their *Agnus Dei's*, *Medals* or *ſuperſtitious reliques*, to make their plots ſucceſſefull? or truth, in the promiſes of their *ghoſtly Fathers*? May they not eaſily perceiue themſelues to bee made the miſerable *inſtruments* of *Antichriſts* ambition, who *ſells* the *ſoules* of *men*, to buy himſelfe reputation? If we are ſuch *damnable heretiques*, as they would make vs, how comes it about that the *Lord* ſo takes our part? Is it poſſible, their doctrine, that is ſo *Catholique*, or thoſe *Catholiques*, that are guided by an *infallible head*, ſhould

Apoc. 9.

ſhould venture ſo farre, and attayne ſo little? profeſſe ſuch *infallibility*, and be ſo often deceiued? If men were not drunke with the wine of *Sodome*, or nurſed with the *blood* of *Dragons*, or ſteeped in the *gall* of *bitterneſſe*, ſuch palpable tokens of Gods *Iudgements* ſo directly aga inſt their proceedings, ſo mainly in fauor of their oppoſites, might breed at leaſt a ſuſpition that ſomething is amiſſe, and returne them to a ſerious examination, to know where the fault reſteth. But *Leopards change* not their *ſpots*, *deafe Adders* heare no *charming*. *Trumpets* may be ſounded out againſt them, and *vialls* powred out vpon them, yet their *Idols* ſhall not be *left*, nor their *ſorceries*, *theſts*, or *fornications* abandoned. Being *ſcorched* with the Sunne-ſhine of *Gods Word*, in ſtead of repẽtance, they turne to *blaſpheme*: and when *Egyptian darkeneſſe* hath notoriouſly inuironed the *ſeat* of the *Beaſt*, they will rather *gnaw their tongues* for payne, then acknowledge Gods arreſt that ſeizeth vpõ their *Abaddon*. But *behold, all yee that kindle a fire* (ſaith the Lord by the Prophet *Iſaiah*) *and that compaſſe your ſelues about with ſparkes; walke in the light of your fire, and in the ſparkes that ye haue kindled*: but *this ſhall ye haue of my hand, yee ſhall lye downe in ſorrow*: the ſnare that ye layd for others, ſhall intrap your ſelues, which is the *ſucceſſe* of the wicked, and comes in the next place to be conſidered.

Apoc. 9.

Chap. 50.

6. *The wicked is ſnared in the workes of his owne hands.*] As before, the *Iuſtice* of God appeared in the execution of his *Iudgements*; ſo his *Wiſedome* here may be obſerued in the manner of puniſhment.

ment. *The wicked*] not ſimply ἁμαρτωλὸς, as the Seuenty: or generally *peccator*, a *ſinner* or an *offender*, as the *vulgar*: but רשע *impius*, *improbus*, *irrequietus*, *vagus*, as the root in the Originall will beare; *vngodly*, *lewd*, *turbulent*, *wauering*, *irreligious* toward God, *deboſht* in manners, *turbulent* in the Common-wealth, *vnſettled* in all things. Such a one is *ſnared*] as a fellow that digges *a pit*, and *falls himſelfe into the midſt of it* (for ſo the ſimilitude runnes in the former verſes, and Interpreters aright apply it.) Or as one that prouideth *powder* to doe a miſchiefe, and himſelfe is *blowne* vp with it, ſo they are plagued, ſo they are payd home in their owne inuentions. And this is a *plot*, a *worke*, a *matter* of *payne*, and *charge*, and a *vexation* vnto them, not begun or continued by others, but contriued by their *owne hands*. A wonderfull iudgement of God to inform his *Choſen*, that his Wiſdome diſpoſeth all for their good; and a terrour to the *wicked*, to daunt them in the like proiects, and make others take heed by their example. This the heathen themſelues haue obſerued, ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη. Chiliads of their prouerbs teſtifie ſo much; Σέφισμα κατὰ σαυτὸν συνέθηκας, Thou haſt playd the *Politician*, to *vndoe thy ſelfe*. πυρὸς μύωψ, buzzing as a *Flye* about the *candle*, to ſindge his owne *wings*. So in the Scripture *Adonibezek* confeſſeth, *Threeſcore and ten kings hauing their thumbes and their great toes cut off, gathered their meat vnder my table; as I haue done, ſo God hath requited me*, Iudges 1.7. *Pharao* tooke an order for the making away of the *Hebrew Infants*; and

and was requited at length with the death of his *firſt-borne*. *Hamans gallowes* ſet vp to hang *Mordecai*, ſerued for his owne ſtrangling. *Herod* ſlew the *infants* of *Bethlem*, and was puniſhed in the end, by murdering of his owne children. When *Hildebrand* had ſuborned a villanie to prouide a great ſtone, to let fall on the head of the *Emperour Fredericke*, as he came to doe his deuotions, according to his accuſtomed maner in the Church of *Saint Mary* of mount *Auentine*, the fellow making more *haſte*, the *good ſpeed*, tumbled down with the ſtone himſelfe, and there was broken in pieces by the ſame engine, wherewith he treacherouſly would haue cruſhed his Soueraigne. The ſtory is diſtinctly ſet downe by *Benno* the *Cardinal* in the life of *Gregory* the ſeuenth. And who reads not, how *Alexander* the ſixt was poyſoned with the ſame *liquor* he had prouided to make away ſome of his *Cardinals*? This meaſure had *Agag* by *Samuel*; *As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among women.* It was wiſhed to old *Babylon*, *Happy ſhall he bee that rewardeth thee as thou haſt ſerued vs:* And muſt befall the *new*; *Reward her as ſhe hath rewarded you, and double vnto her double, according to her workes: in the cup that ſhe hath filled, fill to her double. How much ſhe hath glorified her ſelfe and liued delitiouſly, ſo much torment and ſorrow giue her.* This cannot bee expreſſed in playner tearmes, then our Prophet hath it in the 37. Pſalme: *The vngodly hath drawne out the ſword, and bent their bow, to caſt downe the poore and needy, and to ſlay ſuch*

1. Sam. 15. 13.

Pſal. 137.

Reue. 18.

as

as be of a right conuerſation. But their ſword ſhall goe thorow their owne heart, and their bow ſhall be broken. Which before, more directly to our purpoſe, wee may finde ſet downe in the ſeuenth Pſalme, *The vngodly hath grauen and digged a pit, and is falne into the deſtruction that he made for other. For his trauell ſhall come vpon his owne head, and his wickedneſſe ſhall fall vpon his owne pate.* And did not this ſhowre of *ſnares*, to the amazement of themſelues, and their adherents, by the iuſt *iudgement* of God ſtrangely accompany the work of our *powderplotters*? Who knows not, that *Cateſby*, *Rookwood*, and *Grant*, (the principall actors in that helliſh deſigne) as they were drying powder at *Holbeck* in *Worceſter-ſhire*, were diſſigured, and maimed, by the fiering of the ſame powder? and not long after how the ſame *Catesby*, and *Percy* deſperately were ſlaine at one *ſhott*, proceeding from *powder?* So iuſtly they were *ſnared* in the *worke of their owne hands*, that themſelues vpon their knees were forced to confeſſe it. This is regiſtred by the hand of a *King*, who had beſt meanes to know it, and greateſt reaſon to relate it, to the terrour and ſhame of all ſuch *diuelliſh aſſaſinates.* Now let their *Apologiſts* returne from beyond the ſeas, *grin like a dog*, and put on the impudency to ſmother it.

7. They will tell vs that their *Catholique doctrine* in no ſort countenanceth it; and the *faults* of ſome *malecontents*, are euer to be diſtinguiſhed from the *equity* of the *cauſe.* But this is but a gilded pill, compounded onely for thoſe of their owne

owne complection, a ſophiſme, a ſhift, an after-reckoning; which is as ſoone diſcouered, as their bookes are opened. *We are not ſuch daſtards (ſayth Gretſer* in his *veſpertilio hæretico-politicus) that wee feare openly to affirme, that the Pope of Rome may* (if *neceſsitie ſo require) free his Catholique ſubiects from their oath of fidelity; if their Soueraigne handle them tyrannically*: & further he ads, If it be done *diſcreetly* and *warily*, it is a *meritorious worke*. But ſay now, that *ſubiects* ſhould proceed to *execution*, vpon ſuch way made by the *Pope*, ſhould they not (thinke you) therefore bee iuſtly *puniſhed* as *traytours*? No, ſayth *Emanuel Sa*. eſpecially *if they be of the Clergy: for the rebellion of a Clarke againſt a King, is no treaſon, in as much as he is not ſubiect vnto him*. Then perchance the *Laity* is left only to the ſtake, as hauing no ſuch warrant to exempt them from *King-killing*. *Simancha* will helpe that too: *As ſoone as a Chriſtian King becomes hereticall, forthwith his ſubiects are freed from his gouernment ouer them*. This is ſhort worke indeed. But may he not then be left to *Gods Iudgement*, vntill it ſhall pleaſe him in mercy to free the people from that yoke? No ſure (ſayth *Bellarmine*) eſpecially *if he go about to infect his ſubiects: Then they are bound* (ads *Sanders*) *as ſoone as may be, to ſet another in his place. They ought to expell him* (ſayth *Philopater*) as *the enemy of Chriſt, from hauing authority ouer Chriſtian people*. And this he affirmes to be the *vndoubted doctrine* among the *learned*, and agreeable *to Apoſtolicall truth*. Here is *Apoſtolicall truth* with a witneſſe. But ſuppoſe the Popes *Apoſtolicall tranſcendency*,

Pag.159.

Aphoris verbo Clericus.

Inſtit.tit. 23.5.11.

De Summo pont. lib.5.cap.7. De viſib.monar. lib.2.cap.4. Pag.194.

dency, either in pitty, or policie, hold ſuch a *King* fit for a time to be ſpared; I truſt then, *good Catholique Subiects* may not venture to ſtir. Yes but they may (ſayth *Bannes*) *Etiamſi Pontifex toleraret Regem Apoſtatam; tamen Reſpub. Chriſtiana poſſit illum pellere è regno, quoniã Pontifex ſine ratione permittit illum impunitum. Though the Pope himſelfe ſhould be neuer ſo indulgent, the people, if they liſt, may vn-king him, becauſe the Pope vnreaſonably is ſlack in his office.* Well then, no remedie is left amõg theſe men for *Proteſtant Kings*, but downe they muſt. If their *holy Father* make ſcruple to correct thẽ, their owne *vaſſals* may take them in hand. Perchance this will worke with them to be reconciled to the Church, and then it is likely they ſhal be reſtored to their eſtates. *Simancha* wil tell them alſo in that caſe, wherunto they ſhal truſt: *Nec ius hoc recuperabunt* (ſaith he) *quamuis poſtea reconcilientur Eccleſiæ.* Once gone, & for euer diſcarded. Nay their children, though innocẽt or *Catholikes*, muſt be puniſhed for their *fathers errors*, & be excluded for euer frõ ſucceſſiõ, to giue way to whõ ỹ *Pope* pleaſeth.

In ſecundam ſecundæ, q. 12. art. 2.

8. I haue gleaned theſe few *ſcatterings* by the way, (Beloued) to make it appeare to thoſe that would willingly be better perſwaded of their doctrine, that the *doctrine* it ſelfe *directly* warranteth *treaſon*, let the traytours be what they will, and that none can bee an *abſolute Papiſt*, but (if hee throughly vnderſtand himſelfe, and liue vnder a *Chriſtian Prince* that hath renounced the *Popes authoritie*) muſt needs, being put vnto it, bee an *abſolute traytour*. The *Popes infallibility* hee aſſu-

assumeth to make *heretiques*, and punish them by vertue of his *Supremacie*: The *exemption* of his *Clergie*, to act their owne designes; the interesting the *people*, in the right of making of a King (whom they define, with Apostate *William Reinolds*, in scorne, *to be but a creature of mans creation*) how can it stand with *loyall obedience*, that God and nature haue prescribed? And now (Beloued) if these were speculations onely in their *schooles*, or *some few mens* ouerlashing, in an emulation to vphold their owne *hierarchie*, or some *doubtfull deductions*, only taken by our men at the worst, their *doctrine* were the more *excusable*, and their followers more to be *borne* with. But when *practice* shall follow vpon such diuelish *positions*, and *apologies* bee published to the world to maintaine that *practice*: then cursed be they as *Meroz*, cursed bitterly be all such subiects, and inhabitants that take *not the Lords part* against such miscreants. For what eares would not tingle to heare, that Pope *Sixtus*, the fift, in the consistorie of his *Cardinals*, should paralell the murder of *Henry* the third, King of *France*, by that desperate villaine *Iames Clement*, with the fact of *Iudith*, and conclude it to be a little lesse mystery then *Christs Incarnation?* For defending of the same fact, though *Iohn Guiniard a* Iesuite were *executed*: yet *Richeome* in his *apologie* excuseth him. *Clarus Bonarscius* in his *Theatrum honoris*, extolls him to the skies. Such tokens these *Ignatians* leaue to Princes, of their submission and fidelitie. What should I speake of *Francis Verona Constantinus*, who

De iusta authoritat. pag. 8. 1.

who wrote an apologie for *Iohn Caſtile*, to iuſtifie his ſtabbing, and hurting of *Henry* the *Great?* Wherein hee concludes, that *notwithſtanding the decree of the Councell of Conſtance*, it is *lawfull for any priuate man to murder Kings and Princes, condemned of hereſie and tyranny*. And to come home neerer vnto our ſelues: *Stanlies* treacherous giuing vp of *Deuentrey*, had it not *Cardinall Allen* to defend it? Had not *Oneile* before, and *Tyrone afterwards* the determination of the Vniuerſity of *Salamancha* to animate them onward in their rebellion? What maruell is it then that *Garnet*, and the powder treaſon, had *Eudæmon-Ioannes* his *apologie*? *Claudius Aquauiua's* approbation, *Bellarmines* excuſe, *Hamond* the Ieſuites *abſolution*, as *Barrier* in *France* had the Ieſuite *Varrad's*, to confirme him in his purpoſe, to preuent *Rauilliac?* No better fruit is to be looked for vpon ſuch *wild-figtrees*, who care not what they ſay or doe, and turne off all ſuch prodigies with a ſleight or ſcorne. Becauſe the Scythians ſhew their King *Scyle*, for fauouring the ſtrange rites of *Bacchus*, *Simuncha* infers that *Iure* and *Merito*, ſuch Princes are to be made away, as receiue any kind of doctrine differing from the *papiſticall*. *Mariana* accounts it a moderate *courſe*, to poyſon a *chayre* or garment for the *killing* of a *King*: but marke his waighty reaſon fot it; *Becauſe* (ſaith he) *I find the Kings of the Moores haue often vſed it*. Whereupon *Hoffeus* the Ieſuite was wont to ſay (as *Haſenmuller*, who liued amongſt them reports it) that they dragg'd any *Lutheran* they could find, ſtraitway

Anno 1587.

Inſt. Catb. 23. *ſer.* 12, 13.

De reg. inſtit. lib. 1. *cap.* 7.

Hiſtor. Ieſuit. cap. 6.

way to the fire, *vt ſic animâ eius in curru igneo ad inferos feratur*, that ſo his ſoule in a fiery chariot might bee hurryed to hell. Worſe then all this: they hold it a *caſe of Conſcience*, not to ſpare their owne ſide, to doe ours a miſchiefe. *Garnet the Prouinciall being* queſtioned by *Catesby*, whether with *a ſafe conſcience*, they might proceed in their *powder-proiect*, ſeeing in the blowing vp of the *King*, and *Proteſtants*, diuers alſo of the *Papiſts* muſt neceſſarily goe the ſame way? replies very profoundly, that no doubt it might well be done, ſeeing it ſhould redound to the good of the *Catholique Church*. And this *Eudæmon* defends with great earneſtneſſe. Which puts me in minde of a ſtory related by *Platina* in the life of *Iohn* the foure and twentieth, when one *Facinus Canis* was hired by the *Gibellines*, to ſuppreſſe their contrary factions of the *Gwelphes*, in the city of *Papia*, and the couenant was, that he ſhould haue the goods of the *Gwelphes* for his pay. Hee obtayning the victory, falls a rifling of the *Gibellines* alſo, without diſtinction: and being accuſed therefore, as not ſtanding to his promiſe, replies, *That themſelues indeed* were *Gibellines*, and *ſhould be ſafe*; but their *goods* were *Gwelphes*, and muſt goe to wrack, as well as thoſe of their aduerſaries. So aſſure your ſelues (Beloued) if *Italians* and *Spaniards* ſhould once come, (which God of his infinite mercy forbid,) to compoſe the differences between vs, and our *home-bred Recuſants*, howſoeuer our *blood* ſhould pay for it, yet their *eſtates* might perhaps be confiſcated, as infected by our *hereſie*.

Garnets

Garnets decision would be of force; such matters must not be stood vpon, when the good of the *Catholique* cause is thereby aduanced. O that religion should euer be made a cloake for such *atheisticall practices!* What hard measure had bene offered by our *King* and *State*, that these traytours should be so exasperated? Were they hurried to the *fire*, as in *Queene Marie's* daies? or was there a new *Inquisition* erected, in imitation of that of *Spaine*, with tortures and racks to rectifie them? Nay, were they not tolerated at a small rate, or none at all, to enioy their *possessions* and *liberty*, graced with *titles* of *Honour*, admitted to be about His *Maiestie*, and haue the *protection* of his lawes, without any violence offered? From whence then came the *powder-plot*, but from the *deuill* himselfe, and the malice of the whore of *Babylon*, which delighteth to carouse in *blood?* But God hath *snared* the *wicked* in ỹ work of his owne *hands*, the *snare* is *broken*, and we are *deliuered*. Come *down therefore and sit in the* dust, *sit on the ground, sit silent*, O *daughter* of *Babylon*. Is not thy nakednes vncouered, thy shame seene? art thou not taken in the *crafty wilines* that thou hast imagined? O that our poore besotted *recusants* would but be brought to an ingenuous examination of these things, whether it were likely *they* would lead thē to heauen, who deuise and allow of such *powder-stratagems* from Hell? Whether *true Religion* haue bene euer aduanced by such *bloudy* and *treacherous snares* and *engines?* Then would they surely afford their *Higgaion* & *Selah* to celebrate with vs this day, Isaiah 47.

this *thrice-Happy Deliuerance*. Which is the duty left for vs in the last place to conclude with.

9. *Higgaion, Selah*] Few words, and obscure; yet importing more matter, then could be well expressed in any other tongue. And therefore, as they are omitted in the *Greeke* and *vulgar Latine*, as also in our *Church-Booke translation*, by reason of their obscurenesse, and remotenesse from popular capacities, especially in a *continuate reading* without interpretation: so are they faithfully restored by our last *Translatours*, as integrall parts of the text, which are not to be left out, though the greatest skill of the Learned may be stagger'd at their meaning. Needelesse therefore was the exception of some *Critikes*, to our Church-Booke, for not reading commonly those words to the people, seeing they haue them otherwise in a more exact *translation*, and reserued to the *exposition* of a learned Preacher. Some there be that slight both the words as interiections, expressing onely a sudden passion, vnder an imperfect sense. But others diue deeper, whom we haue good reason to follow. *Higgaion* is but *twise*, besides in this place, found in the Scripture, and that onely in the *Psalmes*; once in the 19.
Verse vlt. *Psalme: Let the words of my mouth and* הגיון לבי *the meditation of my heart be alwayes acceptable in thy sight, O Lord, my strength and my Redeemer*. And a-
Verse 3. gaine in the 92. *It is a good thing to giue thankes vnto the Lord, and to sing prayses to thy name, O thou most high: To shew forth thy louing kindnes in the morning, and thy faythfulnes euery night*; עליהגיון בכנ ד:

עלי-עשור תלי נבל *Vpon an inſtrument of tenne ſtrings, and vpon the pſalterie, vpon the harp with a ſolemne ſound.* The word Selah we haue 92. times, but but *Higgaion* and *Selah* together, onely in this place; which argueth more then an ordinarie reioycing, proportioned to the *Prophets* deliuerance, which (out of doubt) was extraordinarie. All that I read, deriue the word *Higgaion* from the roote הגה, which ſignifieth to *publiſh* with the *mouth*, to *meditate* with the *heart*, to rowze vp all the faculties, with the moſt ſerious intention. Agreeable to this is the word *Selah*, either from the roote סלל (as R. *Kimchi* would haue it) to *lift vp, to rayſe*, properly a way to make it the more paſſable, or סלח to *tread downe*, to make *plaine*. To the ſame purpoſe, *Auenarius* ſayes, that in all the Commentaries of the *Rabbines*, he could obſerue no certayne ſignification of this word: and *Buxtorfius* is of the minde, that it ſignifieth nothing but onely *a tone*, peculiar to the *Muſicians* of thoſe dayes. It were endleſſe to heape vp all *varieties*, which either word breedeth among the learned. *Iunius* makes both ioyned in this place, to ſignifie, *rem meditandam ſummè*, a matter to be eſpecially thought on. *Vatablus*, with the *Rabbines*, and the *Chalday Paraphraſe* extend it to an *euerlaſting Meditation*. They that reſtrayne it to *ſong, or inſtruments*, differ not in a manner from them vpon the poynt, for that which the former obſerue in the *ſubiect*, they afford vs in the tune. All concurre in this, That the greateſt *deliuerances, are to be celebrated*

with the greateſt thankſgiuing: no cheerefulneſſe muſt be wanting, no laudable ſolemnity of muſike: aſſembling, feaſting, congratulation, neglected, in performing ſuch religious duties. Priuate, and dayly, or ordinary bleſſings may be priuately, and dayly, or ordinarily recounted, at leaſt with a ſingle *Selah*, a ſtirring, or chearing vp of our particular deuotions: but for ſuch deliuerances as that of Eighty eyght, and this *publike* and *extraordinary* freeing of the *Church*, the whole *State*, the preſeruation of *King*, *Queene*, *Prince*, all the *Nobles*, all the *Iudges*, the *Reuerend Clergy*, & Lawyers, the *Worthies* of all our *Country* and *Corporations*, vpon the poynt to be blowne vp, and diſmembred by the *Deuils engine*, together with the vtter deſolation of ſo flouriſhing a Kingdome; here a *Higgaion* & *Selah* muſt be ioyned together; *Halleluiahs* added vnto it; *Trumpets* and *Shalmes* muſt be wynded aloud, *Aſaph's* and *Idithu's* muſt ſhew their *skill*, *new ſongs*, *new cantica canticorum*, whole new ſets of *canticles*, *Micthams*, and *Miſmors*, *Neginoth's* and *Mahaloths*, *Tehilla'hs* and *Tephilla'hs* muſt be framed by the Learned. *Let euery thing that hath breath, prayſe the Lord.*

10. And here if the *matter* it ſelfe rowze not your meditations, little help can be expected from any vncompoſed *ſtraines*. You ỳ haue read of ſo many *heatheniſh tyrannies*, and *Turkiſh cruelties*; you that haue had occaſion to trauel amõgſt any *barbarous nations*, or ſauage *Canibals*; you that haue heard of the moſt *prodigious treaſons* and *maſſacres* that

euer

euer were attempted, or thought on vnder the Sun; haue you euer *read*, or *seene*, or *heard of* any monstrous *immanity*, comparable to this of the *Powder-treason*? Haue euer *Turkes*, or *Tartars*, any *Nero'es* or *Caligula's* made vse of *powder*, or such *engines* of furie, to ruine whole *States* at one blow? Nay, to blow vp their *owne darlings*, their own *Patrones*, their owne *innocent kinred* that neuer offended them; but onely these *spuria vitulamina*, these *bastard imps* of the *Whore* of *Babylon*? If the ruine of your *liuing Countrymen* had no way affected you, what had the *monuments* of the *dead deserued*, that so many *sepulchres* of ancient *Kings* must be layd on *heapes*, and vtterly defaced? what fault was in the *dumbe stones*, and stately *Edifices* of your Forefathers, that they should bee left as spectacles of your mercilesse cruelty? But now perchance they repent it, and are ashamed of the Actors, and their courses. O no; that *scarlet Harlot* hath not learned to blush. They are pictured for *Confessours* and *Martyrs*, their *zeale* is commended, the *State* condemned for punishing their *Ringleaders vniustly*, and their *Proselytes* here amongst vs (which I grieue to speake of) follow the *same doctrine* that led them vnto it, and are animated to the like attempts, when their *ability shall grow sufficient*. For marke but these few words of *Bannes* a *Spanish Schoole-man*, (whom a man would take to be none of the worst, especially in comparison of the *Iesuites*) *Angli* (sayth he) *sunt excusandi, quia non se eximant à Superiorum potestate, nec bellum contra*

eos gerunt, quia non ſuppetunt illis vires ad conſequentia pericula: In 22. *Aquin. q.* 12. *art.* 2. *The Engliſh Catholikes are to be excuſed for not taking armes againſt their Superiours, becauſe they want ſufficient power to goe through with the buſineſſe.* Tolerate them then but to grow to a *head*, and to make their party good, and their naturall bond to *Prince* or *Countrey*, ſhould little diſmay them, from venturing vpon the like *Powder-plots*. Where be then our *Higgaions & Selah's* (Beloued) for the ſtopping of this *broode* of *vipers*, that their force ſhould not be anſwerable to their malice? As the Iſraelites had their *Paſcha* and *Purim*, Holydayes ſet apart for the acknowledgement of their grand deliuerance from *Pharao*, and *Hamans treaſon:* why ſhould not this dayes ſolemnity bee continued with euerlaſting thankefulneſſe, for the *miraculous diſcouery* of the *Powder-plot?* Let the people learne from our *Pulpits*, with what kinde of *Salt-peter* their *Catholiciſme* is powdred; let our children vnderſtand in our *ſtreets*, the barbarouſneſſe of the *plot*, the *profeſſion* of the *actours*, the *danger* that would haue falne on their *innocent heads*; If the Lord in *Iudgement* to the enginers, and in mercy to vs, had not preuented it, and *ſnared* the *wicked* in the worke of *their owne hands*. At the mentioning of our *Church* or *King*, at the beholding, or remembrance of our *Parliaments*, and chiefe places of Iuſtice, let the villany of the *Powder-proiect* be neuer forgotten. In the celebrating of the holy *Euchariſt*, let our thankefulneſſe for this deliue-

rance

rance be an eſpeciall *part of our Sacrifice*: Finally, let vs ioyntly *conclude*, as our Prophet here beginneth this Pſalme: *Wee will prayſe thee, O Lord, with our whole heart, we will ſhew forth all thy wonderous Works. We will be glad and reioyce in thee, we will ſing prayſe to thy Name, O thou moſt High. For our enemies are turned back, they haue falne and periſhed at thy preſence: for thou haſt maintayned our right and our cauſe, thou ſitteſt in the Throne, iudging right.* Now to this God the Father, God the Sonne, and God the Holy Ghoſt, three Perſons and one Lord, who is *knowne* by the *Iudgement* which he *executeth*, and hath *ſnared* the *wicked* in the *worke* of his owne *hands*, be aſcribed with *Haggaion & Selah* all *prayſes*, *power*, and *glory* from this time forth for euermore.

Amen.

5 SE 54

HEZEKIAHS SICKNESSE AND RECOVERIE.

A
SERMON PREACHED BEFORE THE KINGS MAIESTY,
at Woodſtocke.

By IOHN PRIDEAVX, Doctor of Diuinity, *Regius Profeſſor*, and Rector of *Exceter Colledge*.

Imprinted at London by *Felix Kyngſton*, for *Iohn Budge*, and are to be ſold at his ſhop in Pauls Church-yard, at the ſigne of the greene Dragon. 1621.

BRITISH MUSEUM

HEZEKIAHS SICKNESSE AND RECOVERIE.

2. Chron. 32.

24. *In thoſe dayes Hezekiah was ſicke to the death, and prayed vnto the Lord, and he ſpake vnto him, and he gaue him a ſigne.*

1. MY Text is a type of the *Worlds* vncertainty, *Mans* ſecuritie, and *Gods* mercy, to thoſe that depend on him. Wherein wee haue a view of our *miſerie*, with the *meanes* and *Author* of our *ſureſt deliuerance*. The inſtance is in *Hezekiah* a *King*, a fit patterne for the *beſt*, the *remedy Prayer*, the *chiefeſt refuge* for the *deuoteſt*: Which is effectuall only by the *good* will of him in the *buſh*, who relieueth euer at a pinch, by *ſpeaking*, and *giuing a ſigne*, for our conuenient comfort. I will not treſpaſſe on your patience, by

a tedious rehearſall of the connection, with that which went before: let it ſuffice therefore to take in by the way for an entrance, Firſt, a touch of *Hezekiahs* laudable *life*, expreſſed more at large in the 2. of Kings, the 18. and 19. chapters, all one in a manner with the 36. the 37. and 38. of Iſaiah: And ſecondly, of his wonderfull *deliuerance*, whereof I am now to ſpeake. His goodnes, and zeale is ſummarily heere compriz'd: Firſt, towards the *Church*, The *Leuites* muſt carrie the *filthineſſe* out of it, verſe 5. The *Prieſts* muſt rowze themſelues vp to be carefull in their places; *My ſonnes* (ſaith he) *be not now negligent*, for *the Lord hath choſen you to ſtand before him and ſerue him.* verſe 11. He reſtoreth the *Church-goods*, and *ſacrifices*, by ſtrict command, verſ. 19. and 24. and reuiueth the ancient ſolemnities of *Trumpets*, and *Church-muſike*, ordained, and ordred by his predeceſſor *Dauid*, verſe 27. and 30. And ſurely, the beſt *method* in a *reformation*, beginneth euer with *God*; for from thence proceeds a *Bleſſing*, to proſper all that *followes*. His care for the Commonwealth in the next place, comes not ſhort of this. *He fortifies his Citty* (ſayth the ſonne of *Syrach*) and *by digging thorow a hard rocke with Iron, brought water into the middeſt thereof*, Chap. 48. He built the *wall* that was *broken*, and *rayſed* vp the *towers*, and another *wall* without, prepared *Millo*, made *darts* and *ſhields* in abundance, ſet *Captaines* of warre ouer his people, by the counſell of his *Princes* and *Mighty men*, and his owne comfortable *encouragements*, verſe the 3. and forward. It were his

his *Courtiers*, and the men of *Iudah* (no doubt, by his *example* and good *directions*) that copyed out the *Prouerbs* of *Salomon*, which now are a part of our *Canon*, from the beginning of the 25. *Chapter*, vnto the end of the booke (as the 1. verſe of that *Chapter* ſheweth.) And if we may credit the relations of *Genebrard*, and *Torniellus*, he was a great Patrone of the *Mathematiques*, and took order for the right reckoning of the yeere by *intercalation* of the moneth Niſan, for which the *Iewes* now vſe *Adar*, (as appeares in their *Calenders*) to the ſame effect. So great matters may be brought to paſſe in a Common-wealth, where *Learned men* are in place, and *Kings themſelues* are *learned*, to giue examples and directions. All which are farther ſeaſoned by his *perſonall* and *inherent graces*: His *diſpatch*, in execution, his *reſolution* againſt Idolatrie, his *reſpect* to Gods meſſengers, his *patience* in affliction, his *earneſtneſſe* in prayer, his *confidence* in danger, his *wiſedome* in counſell, his *ſtudy* to reforme others, his *thanke-fulneſſe* to God for all bleſſings receiued, make his *Miraculous deliuerances* ſeeme the leſſe ſtrange, which here may be obſerued to bee *Two* aboue the reſt: the *Firſt*, from the *inuaſion* of *Sennacherib*, and the *Second*, from his *dangerous*, and *deadly diſeaſe*.

2. What might not *Hezekiah* looke for at Gods hands, whoſe fauour hee had found for ſo long a ſpace, to preuent his deſires, accept his endeuours, proſper all his actions? from whom he had receiued ſo many comfortable promiſes, and meſſages, and whoſe *Angell* had ſo ſtrangely quitted

ted him, from ſo heauy an enemie? yet heere we ſee, that amongſt all theſe *Bleſsings* and *triumphs*, he muſt come notwithſtanding to his *tryall*. *For in thoſe dayes Hezekiah was ſicke to the death*: he muſt take the *ſowre* among the *ſweete*, to ſet an edge to his deuotions, and make farther way for mercies, and wonders: wherein we haue the *Spirituall Geſts*, (if I may ſo ſpeake) of a *Chriſtian progreſſe*; From *care* and *induſtry* to doe good, to ſome *temporall happineſſe*; from that, to *ſickeneſſe*; from *ſickeneſſe*, to *Prayer*; from *Prayer*, to *recouery*, and other *comforts* and *ſignes* of Gods *fauour*, till all at laſt come home to the *Court* of *Heauen*, and there we ſhall be freed from other changes, and remoue alls.

The words (without farther ſtraining) yeeld vs theſe 3. circumſtances: *Hezekiah's*
1. *Sickeneſſe.*
2. *Phyſike.*
3. *Phyſicion.*

His *Sickeneſſe* dangerous; his *Phyſicke*, precious; his *Phiſicion*, alwaies ſucceſſull. All which muſt needes be granted, his *ſickneſſe* being to *death*; his *phiſike*, *Prayer*; his *phyſicion*, God *himſelfe*: and for memories ſake, may thus be connected; Becauſe *Hezekiah* was *ſicke*, therfore he *prayed*, and becauſe he *prayed*, therfore God *ſpake* vnto him, and afforded him a *ſigne*: which farther notes vnto vs the *commonneſſe* of *ſickeneſſe*, the *force* of *prayer*, and the *readineſſe* of *Gods* helpe, vnto ſuch as *earneſtly* and *faythfully* repayre vnto him for *phyſicke*. Of all theſe in their order, briefly and plainely, as the *Spirit* of *God* ſhall inable me, and your *Royall* patience

ence *giue leaue*. And firſt, of the firſt, which is *Hezekiah's* ſickneſſe, in theſe words:

3. *In thoſe dayes Hezekiah was ſicke to the death*] A ſorry entrance to continue, if the remedy bee not the ſooner. For ſickneſſe is the daſhing of all *worldly delights:* And true *happineſſe* cannot harbour, where that hath taken vp a lodging. *But he that goeth on this way weeping, and beareth forth good ſeede, ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.* It would be tedious for you to heare, or me to vndertake the clearing of all thoſe doubts that Interpreters out of theſe words haue *rayſed*, rather then reſolued. As firſt, concerning the *time* of this *ſickneſſe*, whether it were before, or after the miraculous deliuery from *Sennacheribs Inuaſion*. Moſt of the *Iewiſh Rabbins*, with *Salomon Iarche*, and *Kimchi*; & the *Papiſts*, with *Abulenſis* and *Lyra*, together with ſome of our reformed, as *Muſculus* and *Bullinger*, hold that it was before. Their grounds are two: Otherwiſe (ſay they) how could *Hezekiah* raigne but iuſt nine and twenty yeeres, ſeeing fifteene yeeres were added by miracle, after his *ſicknes*, and in the fourteenth yeere of his raygne, *Sennacherib* came againſt him. Now, likely it is, that ſo many great matters could not be diſpatched in *one yeere*. Beſides, he hath a promiſe after his ſickneſſe, to be *deliuered from the King of Aſſyria*, 2. *King*. 20. 16. Which argueth, that deliuerance was not paſt before. Notwithſtanding Saint *Hierome* Saint *Auguſtine*, *Luther*, *Caluine*, and the *maior* part of our Interpreters, who take

after them, out of *Ioſephus*, ſuppoſe all the warre firſt ended, before this ſickneſſe *began*. Firſt, becauſe the order of the text (in all three places where it is mentioned) ſo caſteth it. And next, in all theſe tumults, we finde *Hezekiah*, either conſulting with the Prophet, or praying in the Temple, or giuing directions to his people and Councel, or otherwiſe beſtirring himſelf, without any mention of any ſickneſſe. And well might all theſe troubles come within the compaſſe of one yeere, (as *Serrarius* the Ieſuite againſt his owne ſide granteth) to wit, that fourteenth they ſpeake of, wherein *Sennacherib* came, and was defeated, *Hezekiah ſickned*, recouered and liued 15. yeeres after, to make vp the nine and twenty. Now, in that God promiſed to deliuer him *after* his *ſickneſſe*, it might not be from the *Aſſyrians* firſt *Inuaſion*, but from his returne againe, that was perchance both threatned, and feared, as the latter opinion (I thinke) more probably defendeth. So the meaning of the text will fall out to be, (according to this interpretation) *In thoſe* dayes.] that is, not before, or amidſt, but after all troubles were ended, when *Hezekiah* had beſt reaſon to thinke himſelfe moſt ſecure. When many brought *Gifts*, and *preſents* vnto him (as the words are immediately before my text) *ſo that he was magnified in the ſight of all Nations, then*, in the *middeſt* of his *Proſperitie*, when he (perchance) thought leaſt on it, was he ſeazed vpon with this *deadly ſickneſſe*.

4. Now *what manner of ſickneſſe* this ſhould be,

be, Authours alſo vary; ſome would haue it to be the *Kings Euill*, as *Aquila*, *Symmachus* and *Theodoſion*. Others, an *Impoſtumation*. *Glyaus* ſayth, that it was in his *foote*, which began to *rot*. Moſt conie&ture it to be the *Plague*, in regard of the *Byle* that appeared outwardly, and his extreme *danger* of life. But ſuch conie&tures beſides the Text, are vayne and needleſſe. Of like nature are the *cauſes* of this *ſickneſſe*, which by diuers are rendred. One is thought to be the *Kings* refuſing to *marry*, vpon a conceit that he was that *Immanuel*, the *Virgins Sonne*, promiſed a little before to his *Father Ahaz*. So *R. Salomon*, *Lyra*, *and Glycas*, in the 2. part of his Annals. But *Abulenſis* confutes this maynely, and *moſt Interpreters* are aſhamed of it. Others, with the ſcholaſticall Hiſtorie, affirme, that this ſickneſſe was a *puniſhment*, for the Kings neglect of *thankſgiuing*, after the ouerthrow of *Sennacherib*. But *Ioſephus*, (who tooke moſt payne to be acquainted with ſuch matters in the hiſtorie of his Countrie) expreſſeth particularly the *Sacrifices* and *Solemnities* that vpon that occaſiõ were vſed. Beſides we may adde, that no fault is layd to this *good Kings* charge before his ſickneſſe, but after. More ſafely then we may cõclude with S. *Herome* vpon the. 38. of *Iſaiah*, That this diſeaſe was rather a reſtraint from *future preſumption*, then a *puniſhment for* former ſinnes. Not τιμωρία, *inflicted* by way of *reuenge*, or λύτρον, as a *ranſome* to make *ſatisfaction*, but παιδία, or διδασκαλία, a *leſſoning* for himſelfe, or παράδειγμα, an example to others, a triall for

his inſtruction (ſayth *Bernard*) not a forſaking to his *deſtruction*. For howſoeuer *all afflictions* preſuppoſe ſinne: yet all are not *inflicted*, as the *puniſhment* of ſinne, which *Iobs* long *diſputation* with his friends, and the Lords *determination* in the end, maketh moſt apparent. Neither want there further proofes in this kinde. When the Diſciples made queſtion, concerning the man that was *borne blind*, Iohn 9. Whether it came through his *owne* or his *parents* fault; our *Sauiour* denies both members of the diuiſion, and tells them, that it was rather *that the workes of God ſhould be made manifeſt in him*. The Tower of *Siloã* fell vpon eighteene perſons, not ſo much for their ſinnes, as for the leſſoning of others, Luk. 13. Becauſe of the *mixt cup* in the Lords hand, Pſal. 75. his children ſometimes are to drinke the *purer wine*, though his enemies ſhall be ſure of the *dregs*. For what is this world elſe, but as the *Authour* of the Sermons *de Tempore* ſhewes it, (as it were, in a Map) a *vaſt* and glowing *Furnace*, where the *wicked* are the *droſſe*, the *godly*, the *gold*, tribulation, the fire, and *God* himſelfe, the *Workeman*? Is it not better therefore (ſaith Saint *Auguſtine*) that God ſhould chaſtice thee *here*, then ſpare thee here, and forſake thee hereafter? He would haue a Champion valiant, without an aduerſarie (ſayth Saint *Baſill*) that ſuppoſeth a iuſt man ſhould be free from *afflictions*. For what are al ſuch croſſes, but as ſo many *penitential Sermons*, preached by God himſelfe, to make vs know our ſelues, and bring vs home vnto him?

He

He that proues not a good ſtudent in this *Schoole* of the *Croſſe*, hath ſmall hopes to attaine hereafter to any *degree* in heauen. The *old Teſtament* began almoſt with *Abels ſlaughter*, and the *New*, with the *butchering* of the *Infants*, and *Iohn Baptiſts impriſonment*. The *Patriarks*, *Prophets*, and *Apoſtles*, with all Gods choſen, had their part of this cup. *He chaſtiſeth all that he receiueth*, Pro. 3. So here, good King *Hezekiah*, in the height of his proſperity, is remembred with a ſickneſſe; to minde the *greateſt*, of their *frailety*, and the *holieſt*, of their *humiliation*, and the *happieſt*, not to depend vpon their owne *abilities*; much more the meaneſt here ſhould learne, with *patience* to vndergoe ſuch croſſes, as their betters haue borne, and with *compaſsion* not to *cenſure*, but to *comfort* their afflicted brethren. For canſt thou murmure if God ſhould *viſit thee*, when thou conſidereſt that *Hezekiah* was ſicke? or account thy payne too *greeuous*, when his was to the *death*? or *complaine* it comes vnſeaſonably, ſeeing this happened to him *in thoſe dayes*, wherein nothing was expected but ioy and triumphes? I ſhould diſtruſt your vnderſtandings, and religious diſpoſitions, to preſſe this poynt furder. It is a ſad *theame* to diſcourſe of *ſickneſſe*: the remedy therefore (I truſt) will be the more welcome, which the text leadeth vnto, in the words following.

5. *And he prayed vnto the Lord*] *Prayer* pierceth the cloudes, offereth *violence* to the *Kingdome of heauen*, and in a manner ouer-ruleth him,

that ouer-ruleth all things. But that this Phyſike proue ſtrong in operation, it muſt be continued, and *feruent*, as the beſt *Doctours* preſcribe, and tempered with the precious *ingredients* of *Fayth*, *Hope*, and *Charity*.

Non vox, ſed votum; non muſica chordula, ſed cor.

Not windy words, but waighty wiſhes, not the harpe ſtrings, but the heart ſtrings, not hee that crieth lowdeſt, but he that loueth moſt, hath the beſt acceptance before the Throne of grace. In this forme (no doubt) *dying Hezekiah* commended his deſperate caſe to the *Lord of life*; and howſoeuer, the harſh meſſage of *Iſaiah* the *Prophet*, was ſufficient to breake his heart, ſo vnexpectedly ſent, ſo peremptorily deliuered, ſo likely to take effect in ſo great extremity: *Set thine houſe in order, for thou ſhalt ſurely dye, and not liue:* which the damnable gloſſe of ſome *Rabbines* make yet a great deale more horrid; *Thou ſhalt ſurely dye*] (ſay they) that is, in this *World*: *And not liue*] that is, in the *World to come*: Yet *fayth* lets not goe it's hold, *hope* would not be perſwaded, but that God would be intreated; he had heard of his mercies of old, and had taſted of the ſweetneſſe of them in all the paſſage of his life; and therefore he now reſolues to imploy his expiring ſpirits, and gaſping breath, as long as they ſhould continue, to try at the laſt caſt, what might be obtayned. Bleſſed King! it was Gods extraordinary grace that ſettled thee in this directeſt courſe; ſome would ſooner haue mur-

murmured; *Haue* I bene ſo *careſull* and *zealous* to doe *God* ſeruice, and ſhall this be my recompence, to be cut off before my time? muſt I, after ſo many fayre promiſes, dye thus *childleſſe* in my flouriſhing age? and is there no other order to be taken, but onely to *ſet my houſe in order?* Many of the like ſpeeches *impatience* would haue vttered, and perchance haue abuſed the *Prophet* for bringing ſuch a *diſmall doome*. But our Kings *broken* and contrite heart containeth no ſuch dregs: he heares all with patience, beares all with patience, conſiders all with patience, and ſo with *teares* in his *eyes*, *death* in his *face*, (yet *confidence* in *his heart*) he *turnes about* vnto *the wall*. This he did (ſay many Interpreters,) becauſe the Temple ſtood that way, towards which it was their cuſtome to turne their faces in prayer. Saint *Hierome* takes the reaſon to be rather, that the ſtanders by might not behold his teares: and *Lyra*, that they might not hinder him, as *Angelomus* further notes, by *diſturbing* his deuotion. His *teares* may bee alſo thought to proceede, not ſo much from the *horrour* of inſtant *death*, or a *loth to depart*, from worldly *pleaſures*; or an *vnmanly ſinking* vnder the extremity of payne (howſoeuer ſuch brunts moſt commonly ſhame the *valour* of thoſe, who hold themſelues moſt reſolute:) as from a *deſire* he had, to perfect the *reformation* which was begun; and to leaue an *heyre* behinde (for then he had none) to ſucceede in his Kingdome, and continue the bleſſed line. For how could it chuſe

but grieue him to fore-thinke on the diſtraction that was like to enſue, in a State ſo vnſettled? Many yet addicted to *Idolatry*, falſ-hearted *Shebna* the Treaſurer gaping to ſucceed, which could not be without oppoſition. Many particulars beſides, (which himſelfe only knew,) and the world could not take notice of, might iuſtly occaſion him to *water his couch with teares*. And teares in ſuch a caſe, either for *publique good*, or *priuate eſcapes*, by *Dauids practice*, *Ieremies Lamentations*, and our *Sauiours* weeping for *Lazarus*, and ouer *Ieruſalem*, are warranted to bee *Heroicall*. Wee haue more *ſinnes* (Beloued) to *bewayle*, but *fewer teares* to ſhead; greater *occaſion* to hide our *faces*, but leſſe *contrition* to doe it: many *Phyſicions* ſhall be firſt *fee'd*, before this remedy be thought vpon, that *Hezekiah prayed vnto the Lord*.

6. *Hee prayed.*] *Simon Magus* had not the *grace* to pray himſelfe, but the *face* to intreat others. I make no doubt, but here the Prophet *Iſaiah prayed*, the Prieſts *prayed*, the *Courtiers* and people *prayed*, (all were good helps, and it was their duty) yet this ſuffiseth not *Hezekiah*, except he pray himſelfe: hee could beſt plead his owne cauſe, and commence his owne ſuite, and haue the better audience. But to whom doth he *pray*? *Popery* was not then on foot, to pray to *Saints departed* before their images, or *buying Maſſes*, or applying *reliques*. *Iſaiah* had inſtructed them better, that *Abraham* was ignorant of them, and the *Brazen-Serpent* was broken downe by the *Kings* command, and called *Nehuſhtan*, that no ſuch pray-

praying ſhould be vſed vnto it. He *prayed* therefore (as the text hath it) *vnto the Lord*] and none other, him he had onely offended, his mercy he had euer found ready, his power he was aſſured of, he alone thorowly knew his wofull caſe, and therefore not as much as dreamed of the *mediation* of any other. The forme of his prayer is ſet downe in the twentieth of the 26. of *Kings*, and *Eſay* the 38. in the ſame words, to teach vs to regard that the more, which the *Holy Ghoſt* vouchſafeth ſo preciſely to *repeat*. From whence if our *Puritanes* hope to draw any inſtance for their *extemporary brabbling*, and brawling againſt our *ſet formes* of prayers; the text will ſhew them, as repugnant to *Hezekiah* herein, as commonly they are otherwiſe to all their *lawfull Superiours*. For his prayer here was on his *bed*, vpon his *particular* and *extraordinary neceſsity*; they muſt vent theirs in the *Church*, where no ſuch occaſion is offered, to the excluding of *better formes*, then their beſt premeditation can affoord vs. *Hezekiah turned* his face to the *wall*, that this particular requeſt of his might not be heard, or diſturbed: The gift of theſe mē is vnder-valued, if their *proſelytes* be not about them to applaud, and admire it. More tolerable therefore it were, that they troubled not the *Church* more by their *prating*, then they helpe it by ſuch *praying*. In this caſe, if their *conceites* were not too *fleeting*, they might conſider, that prayer is of two ſorts, *Publique*, or *priuate*. *Publique*, may be either *ſolemne* in the *Church*; or more *retired*, in a *familie*, or ſome other

ther *occaſioned aſſembly*. Now to thruſt in here, with *ſudden*, and *vnconcocted flaſhes*, were not only to croſſe *Scripture*, *Fathers*, and the continuall practice of all *Chriſtian Aſſemblies*, that euer deſerued the name of *Churches*: but alſo to abuſe ſuch Holy *meetings*, by hindring the *concurrence* of *deuotions* in *knowne petitions*, wherein they ought to ioyne, and the ſaying *Amen* to that, they muſt be *ſure* is *warrantable*. *Priuate prayers*, (I confeſſe) are of another nature, wherein diuers notwithſtanding may be holpen what to ſay, and directed, what to aske, by *publike formes*, though ſuch particulars may often fall out in regard of *perſonall grieuances*, *ſinnes*, or *benefits*, that may dictate (as it were) an *ejaculatory prayer*, as the occaſion ſhall bee *offered*. Such was *Hezekiah's here*, and ſuch were to be wiſhed more rife, among all ſorts of people. Notable examples herein we haue of *Iacob*; O *Lord God of my Father Abraham*, and *God of my Father Iſaak: The Lord which ſaydſt vnto me, Returne into thy countrey*, and *to thy kinred, and I will deale well with thee: I am not worthy of the leaſt of all thy mercies, and all the truth which thou haſt ſhewed vnto thy ſeruant. For with my ſtaffe I paſſed ouer this Iordan, and now I am become two bands. Deliuer me, I pray thee, from the hand of my brother, from the hand of Eſau*, for *I feare him*. So *Samſon*, vpon his reſolution to die: *O Lord* God (ſaith he) *remember me, I pray thee, and ſtrengthen me, onely this once*, O God, *that I may be at once auenged of the Philiſtims, for my two eyes*. And what are the moſt part of *Dauids Pſalmes*, but a *contexture*

Gene. 32. 9.

Iud 16. 28.

ture of ſuch heauenly wiſhes, aptly compoſed for his owne vſe, and the direction of others, that expect the ſame protection? O how would it become the conuerſation of *Chriſtians*, in ſtead of *corrupt communication*, and blaſphemous *oathes* and *curſings*, to haue their mouthes filled with ſuch *Prayſes* and *Prayers*? How well doe ſuch ſpeaches ſound from the mouthes of *good ſubiects*? *God ſaue* the *King*: or *Giue the King thy Iudgements, O Lord, and thy righteouſneſſe vnto the Kings Sonne*. In the warlike raigne of *Dauid*, we haue a large deſcription in Scripture, of *Captaines* and *Worthies*; but in *Salomons* ſucceeding *Peaceable gouernment*, of ſtately *buildings*, notable examples of *Iuſtice*, flouriſhing of the *Arts*, traffiking with *forraine Nations*, and the like. All which are the extraordinary bleſſings of God, and by his diſpoſall haue their turnes, and periods, which moſt commonly are found in the *body*, as the head is *affected*. Where a *King* therefore makes the *Lords Prayer*, the beſt *Prayer*, the ſubiect of his *meditations*; with what face may *ſubiects* be backward, in following ſuch directions? *Hezekiah* (as wee all know) wanted not titles, nor treaſure, nor friends, nor any other good parts, that might grace a man: and yet heere wee ſee in the vpſhot of extremity, his onely refuge is *Prayer*. And this brings him to the ſpeech of the *Phyſician*, which recouered him. For when he had *prayed* vnto the *Lord*, the *Lord ſpake vnto him, and he gaue him a ſigne*. Where we haue the laſt words of my text, and third member of my diuiſion, poynting at the

the *Phyſician*, and the *courſe* he tooke.

7. *And he ſpake vnto him, and hee gaue him a ſigne*] Πολυμερῶς καὶ πολυτρόπως, at ſundry times, and in diuers manners, hath it pleaſed the Lord of heauen to ſpeake to men here vpon earth, by his *Sonne*, by his *ſeruants*, by *Angels*, by *men*, *internally*, *externally*, in *dreames*, by open *viſions*; as *Suarez* vpon *Aquina's* third part, queſt. 30. *Peucer* in his commentary of the diuers kinds of *diuination*; *Mencelius* in a peculiar tract of the knowledge of God, doe at large declare. This ſpeaking here to *Hezekiah* was by *Iſaiah* the Prophet, as the text, 2. Kings, 20. clearly ſheweth. And as the extremity was great, and vrgent; ſo this ſpeaking was quicke, and comfortable, in theſe moſt gracious tearmes, *Turne againe and tell Hezekiah* נגיד עמי *the Captaine of my people: Thus ſaith the Lord, the God of Dauid thy Father, I haue heard thy prayer, I haue ſeene thy teares; Behold, I will heale thee on the third day, thou ſhalt go vp vnto the Houſe of the Lord.* Could there be better newes to a dying man? Yet this is not all. *I wil adde* (ſaith he) *vnto thy dayes*, 15 *yeares, and I will deliuer thee and thy Citty, out of the hand of the King of Aſſyria; and I will defend this City for mine owne ſake, and for my ſeruant Dauid's ſake.* This was more then could be expected, but thus it pleaſed the Lord to diſpence his fauours. Some one perchance in *Iſaiah's* place, would haue here repined at ſuch a meſſage; Good Lord, what meaneſt thou by this? art thou ſo *ſoone changed*, or haſt thou a *double will*, one contrary to the other? Can it ſtand with thy immutability, ſo ſuddenly

denly to *doe* and *vndoe?* or with my reputation, to vnſay that ſo quickly, which by thy *expreſſe command* I ſo lately deliuered? The *King* and *Courtiers*, may hold me for a falſe prophet, who, vpon mine owne head, ſpake that ſo confidently which now I muſt recall? But *Iſaiah* was no *Arminian*, he knew, it was no *manners for* him to make a queſtion of *Gods doings:* He was acquainted ſo farre with his proceedings, that moſt commonly hee reueales not all that hee himſelfe meanes *to doe*; but ſo much onely, as his Miniſters are bound *to teach*, and *ſeruants* to *learne*. Whence that diſtinction of *Diuines*, into *voluntatem ſigni* & *beneplaciti*, His *reuealed* will toward vs, and his *ſecret* in His eternall Counſell, notes not *two diſtinct wills* in God, (as *Lombard* well obſerues, and the Schoolemen on him at the 45. Diſt. of the firſt booke of the ſentences) but *diuers formes* of *ſpeaking*, concerning the acts and effects of the ſame will. Hence amongſt the Ancients there runnes a ſaying, which is fathered on *Gregory*, *Deus mutat ſententiam, ſed non conſilium.* Gods reuealed denunciation may be altered, but neuer his eternall purpoſe. For the firſt may be vttered according to the diſpoſition of *ſecond cauſes*, or our *deſerts* (as *Zanchius* well gathereth out of Saint *Auguſtine*) whereas the latter depends vpon *eternall immutability*, and therefore in no reſpect can admit any ſhadow of change. Now theſe are not *oppoſite*, but *ſubordinate*, the *reuealed*, to the *ſecret*, as *part*, to the *whole*; the *reuealed* expreſſing the meanes, whereby the *ſecret* is ful-

fulfilled. *Salomons* carriage in the famous caſe betweene the *two harlots*, giues an inſtance of the like in men. Did he intend (thinke you) the barbarous *diuiding* of the *infant*, that had no way offended? Yet his words at firſt are, *Bring mee a ſword, diuide the liuing child in two, and giue halfe to the one, and halfe to the other.* But his *intent*, which he *concealed*, is afterward expreſſed; Giue the true Mother the liuing child, and in no wiſe ſlay it: and *all Iſrael ſaw that this was the wiſedome of God in him. His* firſt commaund then included not his *purpoſe*, but a *triall*, to find out the truth. And ſo God here not peremptorily ſets downe what *ſhould bee*, but what the Prophet was to *deliuer*, concealing both from *King* and *Prophet* what ſhould enſue vpon it. Where there is no more contrariety then in our *Sauiours* inquiry for *prouiſion* for the *multitude*, Iohn 6. he asked *Philip* as it were doubtfully, *Where ſo much bread might be bought*; but *this hee ſayd to proue him* (ſayth the text) for *he himſelfe knew what hee would doe.* The Prophets deadly meſſage therefore was true in *relation* to the ſecond *cauſes*, referred to their proper *effect*; yet ſubordinate to *Gods ſecret purpoſe*, in reference to the *end*: the ground of all which is cloſely *layed*, in the 17. *Article* of our *Church*, to which we *ſubſcribe*. Gods decrees for the *end*, include alwaies the *meanes*, and therefore ſuch threatnings ſerue *Gods children* to ſtirre them vp to *vſe* them.

8. This vſe *Dauid* made, 2. Sam. 12. The command was peremptorie: *The child that is borne*

borne vnto thee, ſhall ſurely dye. Yet the King ceaſed not to faſt, and weepe, as long as breath was in it, only vpon this ground, *Who can tell whether God will be gracious vnto mee, that the child may liue?* I had not dwelt ſo long vpon this, but that the *vnſettled wauering* of diuers *learned men* amongſt vs, had giuen iuſt cauſe. Hence you may gheſſe (beloued) how little reaſon the *Arminians* had, to take part with the *Papiſts*, and *Lutherans*, to ſlander our Church, (as for many other things) in this, that wee make good to haue two *diſtinct wills*, the one *daſhing* the other. This they referre to our *Crypticall Diuinity* (as it pleaſeth theſe *Theologaſters* to terme it) as though wee maintained any points in ſecret, that we dare not publikely to iuſtifie before all the World. *Iunius* at the beginning gaue thē good counſell, for the peace of the Church. *Crocius* hath particularly anſwered *Bertius*, to this calumnie, in the ſecond and third Chapter of his *Parenæticus*; and all of them of late, by Gods *prouidence*, and your *Maieſties eſpeciall furtherance* (I truſt) haue met with their *Maſters* at *Dort*. For ſuch imputations are no newes to thoſe who are acquainted with the obiections of the *Pelagians*, and *Semipelagians*, againſt Saint *Auguſtine*, *Proſper*, and their followers: the Bickerings betweene the *Germane Biſhops*, and the French, in the cauſe of *Godeſcall* and *Erigena*, *Scotus*, the latter ſtirres betweene *Luther* and *Eraſmus*, the *Pſeudolutherans*, and their *oppoſites*, *Beza* and *Caſtalion*, *Peter Baro*, & our *Engliſh Diuines*, the *Ieſuites* and the

Conſiliū de Pace Eccleſiæ.

the *Dominicanes*, which contention is yet *freſh* on foote, and the *Pope* for all his *infallibility* (often vrged thereunto) dares not to decide it, but lets it ſtill runne on. Old *Cumet* tells *Vaſquez* the *Ieſuite* in playne *termes*, that moſt commonly thoſe that ſtand moſt vpon their ſharpe wits, are found, in the concluſion, moſt *repugnant* to *grace*. *Riſpolis* hath ſet forth a *picture* of *Aquinas*, bearing downe with his *Buckler*, and *ſtabbing* thoſe with his *pen*, that in any ſort ſhall deny the whole *determination* of the ſecond cauſes, by the firſt, or *contingent effects* by Gods *immutable Decree*. *Nugno* comes vpon them for *wreſting* authors contrarie to their meaning, and addes that he verily thinkes they *will ſerue him ſo too*, when once he is dead, notwithſtanding his direct writing againſt them. But to recall my ſelfe from this digreſſion whereof I am ſenſible, *Aluarez*, *Bannes*, *Crabrera*, *Ripa*, with the forenamed authors, ſufficiently ſhew, if a man would goe no farther; That the ſoundeſt Schoolmen ſucceſſiuely haue euer defended in ſubſtance, concerning Gods purpoſe, and *mans will*, his *grace*, and our *abilities*, that which our Church of *England* at this day maintaineth. For in this they ſhew them *Schoolemen*, (as they are commonly tearmed) whereas otherwiſe they play the *ſchoole-boyes*, where the Popes decrees *ouer-awe* them. Their learning generally being as an *ouer-growne wood*, amongſt many *thornes* and *buſhes*, which are good for nothing but fuell. Much good *ancient timber* may be found out, to ſerue in the Lords building, whereas on the other ſide, *Vorſtiu's Li-*

bertas

bertas Prophetandi, and *Arminiu's Meditatio ſine lectione*, which they, and their ſchollers practiſe ſo much, and plead for, without religious and diſcreet reſtraint, would ſet all in a combuſtion. How much better is it therefore for vs (Beloued) to hearken with *Hezekiah vnto the Lord* ſpeaking, as he doth at this time to vs, by his *Word*, and Miniſters, who ought not in that regard to be *lightly eſteemed of* you (howſoeuer vnworthy in *themſelues*) for their *Maſters ſake*? Hee ſpeakes to vs in this point, that notwithſtanding he *often* threaten, and ſometime *ſtrike*, yet place is left for *mercie*, where it is ſought accordingly. Vſe but *Hezekiah's* teares and prayers, and he is the ſame God, that will not only *ſpeake*, but giue comfortable *ſignes* of his fauour, which is the *vpſhot* of my *text*, and a *ſigne* that I ſhall not hold you long. *And he gaue him a ſigne.*] *Signes*, and *miracles* were frequent among the old *Patriarchs*, *Prophets*, and the *Apoſtles*, with ſome of their *ſucceſſors*, in the *Primitiue Church*, for the confirmation of their *vocation*, *fayth*, and *doctrine*. But the *Goſpell* once fully *receiued*, we are left to the *text*, to arme our ſelues againſt *Antichriſt*, who comes with *ſignes* and *miracles*. And not to rake vp old ſores: who knowes not of late the practices of *Father Edmonds*, and *Darrell*, with their complices, to iuſtifie *Poperie*, and *Puritaniſme*, by the caſting out of *Deuils*? In which kinde of impoſture, ſome *French Monkes* were put of late to a hard exigent, when *Verrine* the *Deuils* diſcourſe, muſt be put in print, to make good their *exorciſmes* and *ſuperſtitions*. But aboue

all, I marualle why *Bellarmine* and *Gretſer* ſhould ſo ſtrangely vpbrayd our *Church* for the defect *of miracles*; the firſt, in theſe termes, *Hæreticos non potuiſſe extorquere miracula, neque à Deo, neque à Diabolo, ad confirmandam realem præſentiam*, in his 3. booke *de Euchariſtia*, and 8. Chap. *The latter*, in the like: *Diabolum puduiſſe Lutheri doctrinam miraculis confirmare*, in his defence of the 2. Chap. of *Bellarmines* firſt Booke *de Verbo Dei*. Doe they take a pride, that the *Deuill* is ſo forward to aduance their cauſe by *miracles*, and ſo backward to doe vs any *kindneſſe*? If this be the iſſue, we ſhall reſt content with ſuch *miracles*, as our Sauiour, and the *Apoſtles* wrought, at the firſt propagating of the Goſpel; and when wee teach any new doctrine, diſſenting from this, then to caſt about for *new miracles* to confirme it. But here a ſigne was neceſſary (as Saint *Auguſtine* obſerueth) that of the two meſſages the Prophet brought to *Hezekiah*, in ſhew contradictory, he might be aſſured on which to depend. The *ſigne* that is here only mentioned in the *generall*, is another-where particularly ſet downe to bee, *the going back of the Sunne*, or at leaſt *the ſhadow, ten degrees* in King *Ahaz Diall*, where no doubt can be amõg Interpreters, *whether* it were done or no, but of the *manner how* it might poſſibly be accompliſhed. Of the *ſtanding ſtill* of the *Sunne*, ſome inſtances are giuen: one was, at the requeſt of Father *Mutius* an *Hermite*, who going to viſit a ſicke perſon, was like to be benighted, had not the *Sunne halfe only* aboue the *Horiſon*, for diuers houres ſtayed his

2. Kings 20. 11.

leaſure,

leaſure, till he came to his *patient*, as 'tis told vs in *vitis Patrum*, *lib.* 1. *cap.* 16. Another is brought by *Turpine*, in the life of *Charles* the *Great*, the 28. Chap. for a more *notable* ſtay of the *Sunne* in one place, for aboue *three dayes* together, to gratifie that Emperour in the purſuite of his enemies. A third is out of the firſt booke of *Chron.* 4. chap. 22. made good only by the *vulgar Latine* edition, which readeth, *Et qui ſtare fecit ſolem.*] This laſt much troubled *Torniellus*, otherwiſe a diligent *Hiſtorian*, ſo that he profeſſeth ingenuouſly in his *Annals*, that he knowes not what to make of it. But the firſt, *Serrarius* the *Ieſuite* will ſcarce admit for a *truth*. The ſecond, *Baronius* reiects for a lye, and the third, all may ſee depends on a falſe *tranſlation*. For whereas our Engliſh *Doway Bibles* render word for word, out of the *vulgar Latine*; *And Hee that made the Sunne to ſtand.*] The Originall hath nothing but ויקם, the *Septuagint*, τὰ ἀστρα, our Engliſh, and all other that I haue ſeene, *And Iokim* the proper name of a man, one of *Iudah's* poſteritie. And therefore they muſt needs be אנשי כובא *Men of Lying* (as corruptly almoſt they render the very next words) who would make that to ſignifie the ſtanding *ſtill of the Sunne*. Whence we may obſerue by the way, what pure Text the *Councell* of *Trent* would put vpon vs for *authenticall*, if we would take it in *groſſe*: And how palpably our *peeuiſh Recuſants* in ſuch caſes are abuſed, in depending on ſuch men, who care not with what *huskes* they *feede* them. Once this is certaine, that both *Sunne* and *Moone* ſtood ſtill

together for a whole dayes ſpace, in *Ioſhua's* time. But here the *miracle* ſeemes *greater*, in *going backe of the ſame tenne degrees*, eſpecially as it is by moſt Interpreters expreſſed.

10 For they ſuppoſe, the Sunne had then paſſed forward *tenne degrees* in the Diall, before the miracle began: ſo that *two onely* wanted for his *ſetting*. Tenne then ſpent in the *going backe*, to the *point* of his *riſing*, and tenne to *returne* to the *point* where it was firſt, makes that one *artificiall day* aboue thirty houres; whereas that of *Ioſhuah* (for ought we finde) and of which the *text* ſayes, there was *neuer the like before or after*, could not be aboue 24. Now if the Sunne were here poſted *forth*, and back in an *inſtant*, (as ſome would ſalue the matter) how could the motion of the *ſhadow* in the *Dyall* be diſtinctly diſcerned? And to put *halfe degrees* for whole, (as others would mend the reckoning) the text will hardly beare. To let paſſe then, what explication heere might ariſe from *Copernicus* mouing of the earth, or *Tycho Brahe's* fixing of the *Sunne*, as the *center* of *motion* to the reſt of the *Planets*; or *Fracaſtorius multitude* of *Homocentricks*: take but the old *receiued grounds*, either of *eight Orbes*, with *Ariſtotle*, or *nine*, with *Ptolomie*, or *tenne*, with *Alphonſus*, or now at the laſt, of *eleuen* with *Maginus* and *Clauius*, not excluding their *Excentricks*, *Concentrickes*, *Epicycles*, yea and *Excentrepicycles*, which they make belonging vnto them, to ſalue all appearances, and a world of difficulties would follow, if with this *Sunnes retrogradation*, all the *heauenly*

uenly Orbes, according to the ſame proportion, moued not *backward*. Beſides the *diſordering* of the *Starres aſpects*, and *diſtãces* one vnto the other, thoſe that take away all *Orbes*, & leaue the *ſtarres* to *flye* like birds in the *ayre*, without the *ſame miracle* wrought likewiſe in all, will not be able to *auoid*. To be quitted therefore from this trouble, *Burgenſis* thinkes it ſafer, with *Abarbinell*, to affirme, that the *Sunne kept* his *courſe*, and the *heauens* their order, and the *day* his *length*: but the *ſhadow*, contrary to his nature, was *miraculouſly* brought *backe*. With thoſe accord *Arias Montanus*, *Bullinger*, and ſome others: And their reaſons are, firſt, Otherwiſe the *miracle* would haue bin as conſpicuous in *other Dyals*, as in that of *Ahaz*: And the whole world (amazed at the Prodigie) would in thoſe dayes haue yeelded ſome *forraine Mathematicians*, to haue recorded it. Beſides, the Text euery where inſiſteth vpon the *ſhadow*, and but once mentioneth the *Sunne*, and then not *going backe* in the *heauen*, but *brought back* in *Ahaz his Dyall*. To that which is obiected out of the 31. verſ, that notice was taken of this in *other Countryes*, ſeeing ſome were *ſent frõ Babylon*, to inquire of the *wonder*, they anſwere out of the ſame place: *They came to ſee the wonder that was done in the Land*: wherof they *might heare*, not of the going *backe* of the *Sunne*, and the dayes *miraculous length*, which at *home they had ſeene*: I am not ignorant how *Mathew Toring* replies on this of *Burgenſis*, If (ſayth he) the *ſhadow* ſhould yeeld vs this *miracle*, without the *Sunne*, then

God ſhould be put to creare a *new light*, which ſhould haue a *motion* without a ſubiect, and be *brighter* then the *Sunne*, to obſcure his *ſhadow*, and make his owne apparent. But to this *Burgenſis* might anſwere, that God might ſo *inflect*, and diſpoſe the *Sunne-beames*, (which naturally are darted out at a right line) to caſt a ſhadow forth or back, from any *groſſe bodie*, as His wiſedome ſhould hold moſt conuenient. Howſoeuer, a great *miracle* it muſt needs be, and no leſſe perchance, to finde the *ſhadow goe backe*, when the *Sunne* keepes his *courſe*, as the *Sunne* to change his *courſe*, and the *ſhadow* to attend on it. In this difference (being out of my profeſſion) I take not vpon me to be *vmpire*. We may make vſe of both. In the firſt, a *good King* reſembles the *Sunne*, that giueth life and influence to all the reſt of the *ſtarres*, cannot haue his *courſe ſtayed*, but by an *almighty hand*, and leaueth *darkeneſſe* and *horrour*, whenſoeuer he departeth. In the ſecond, our life is a *ſhadow*, euery minute mouing *forward*, in the *Diall* of our time, which none can *ſtop*, or ſet backe, but he that gaue *Hezekiah* a *ſigne*. And ſignes he giueth alſo to vs (Beloued) of his extraordinarie mercies and *fauour*, in another kind, if our vnthankfulneſſe would but take notice of what we fully enioy: A moſt gracious Soueraigne, a flouriſhing Church, a peaceable Common-wealth, *reward for vertue, puniſhmẽt for vice*. Infinite ſuch *ſignes* may be reckoned; but what reformation they worke in vs, our own conſcience can beſt informe vs. *Theodoricus*, Archbiſhop

biſhop of *Colen*, mentioned by *Æneas Syluius*, in the ſecond booke of his Commentaries of the deeds of *King Alphonſus*, when the *Emperour Sigiſmund* demanded him of the *directeſt courſe* to happineſſe: Performe (ſaith he) *when thou art well, what thou promiſedſt when thou wert ſicke.* And bleſſed are they that ſo are *viſited by Gods hand*, that they *pray* with *Hezekiah*; and ſo *pray*, that *God* may *ſpeake vnto them*; and ſo *ſpeake*, that ſignes accompany it of his mercifull fauour.

The grace of our Lord *Ieſus Chriſt*, the loue of *God* the *Father*, and the fellowſhip of the *Holy Ghoſt* be with vs all euermore.

Amen.

FINIS.